

NOTES ON THE TALISMAN

OF

SIR WALTER SCOT.

BY

CECIL M. BARROW, M.A., (Oxon.)

LATE PRINCIPAL, DOVETON COLLEGE, MADRAS.

A NEW EDITION REVISED AND ENLARGED

WITH AN INTRODUCTION

BY THE

Rev. W. G. ROBERTSON, M.A.,

LATE OF WILSON COLLEGE, BOMBAY; PRINCIPAL,
GUJRAT COLLEGE, AHMEDABAD.

AND OTHERS

THE EDUCATIONAL PUBLISHING CO.,
BYCULLA, BOMBAY.

Registered in accordance with the Requirements of the Act

All Rights Reserved

*Printed at the Educational Publishing Co's Press
Byculla, Bombay*

PREFATORY NOTE.

Sections I , II., III , IV , and V of the Introduction are by Professor Robertson , the other sections are by the writers whose names they bear. Professor Barlow's notes are enclosed in brackets thus, []. Many new notes have been added, and it is hoped the book will prove increasingly helpful to Indian students in its present form

ADDENDUM

Page lxi, last line, *add* of an anchorite he next

INTRODUCTION.

I. THE PRINCIPAL FACTS OF SCOTT'S LIFE

BY THE REV. W. G. ROBERTSON, M. A.

The leading facts of Sir Walter Scott's life are now so generally accessible that it is scarcely necessary in this summary to do more than run hastily over them, and to note the principal events in his career as an author. Walter Scott was the son of a Writer to the Signet and was born on August 15, 1771, in Edinburgh. On his father's side he was connected with the celebrated Border family of the Scotts of Harden, and, on his mother's, with that of the Swintons. When a mere infant he was overtaken with lameness, and this interfered to some extent, with his early education. On account of this misfortune and with a view to curing it, he spent much of his time in the opening years of his life amid rural surroundings, with his grandfather at Sandy Knowe and with an aunt at Kelso. His stay at the latter place had far-reaching consequences in his later history. It was at Kelso that he familiarised himself with Percy's *Reliques of Ancient Poetry*, a book to which he was exceedingly indebted for many a suggestion in his works and it was also at Kelso that he made the acquaintance of the Ballantynes, so closely associated with him in his misfortunes. He was educated at the High School and the University of Edinburgh but he was never a great student. He was rather an omnivorous reader, particularly of romances, ballads, and history. Upon leaving the University he joined his father in business, in order to acquire a thorough working acquaintance with the practice of law, and thereafter he proceeded to the Scottish Bar. During all this time he continued his special

reading and found relaxation by engaging vigorously in volunteering, holding in succession various offices in the Edinburgh Light Horse. As a young man Scott lived a generous life, but he was preserved from the excesses of youth by an early and honourable, though, in its outcome, a fruitless attachment to a young lady, Miss Stuart of Belches. It is believed that the figure of Green Mantle in *Redgauntlet* is a picture of his first love, and we know that she is probably represented in Die Vernon, Catherine Seyton, and possibly in Rebecca the Jewess. In 1797 Scott got over his disappointment in love and married Miss Charlotte Margaret Charpentier, a vivacious young lady of French extraction, and a ward of the Marquis of Downshire.

During the summer months the young couple took up house in a small cottage at Lasswade, a town in the neighbourhood of Edinburgh, and in the winter lived in the capital itself, ultimately in the celebrated dwelling, No 39, South Castle Street. His new responsibilities stimulated Scott to write. In 1796 he had translated from the German Burger's *Lenore* and *Wild Huntsman*, but his volume had attracted little notice. This was followed in 1799 by a translation of Goethe's *Goetz von Berlichingen*. To this poem he was indebted for inspiration in connection with the scene in Torquilstone where Rebecca describes to Ivanhoe the fight that is raging around the walls. To this year also belong *The Eve of St John* and *Glenfinlas*, Scott's first original work in ballad. In December 1799 Scott was appointed Sheriff of Selkirkshire, a post which brought him a welcome addition of £300 per annum to his purse. Much of his leisure time was devoted to the collection of old ballads which he assiduously gathered together by making long excursions into the remote districts of the Borders, and which he ultimately published under the title of *The Minstrelsy of the Scottish Border*, during the years 1802-1803.

The most important work, however, of this period of his life was his *Lay of the Last Minstrel* (1805).

begun at Lasswade, but not published till his removal to the more pretentious home of Ashestiel. The publication of the *Lay* marks one of the great crises of his life. This highly romantic tale of Border warfare proved exceedingly popular, and revealed to Scott himself the extent of his poetical resources. But this year had its sinister as well as its bright aspect, for in 1805 he entered into that secret partnership with James Ballantyne, which proved eventually so disastrous. At first, however, all went well. Scott grew rich. It is calculated that at this time his income was about £1,000 a year. In addition to this his friends secured for him the reversion of a clerkship to the Court of Session, which promised to bring him at a future time an income of over £1,000 annually. But Scott was not satisfied with this, and strove to increase his finances with a view to realising his ambition to become a county magnate. In 1808 he edited a great edition of *Dryden* and in the same year produced *Marmion*. This, his finest poem, was followed in 1810 by *The Lady of the Lake*, then came in 1811 *The Vision of Don Roderick*, in 1813 *Rokeby* and *The Bridal of Triermain*, in 1814 *The Lord of the Isles*; in 1815 *The Field of Waterloo*; and in 1817 *Harold the Dauntless*. These poems were of very unequal value, and of them only *The Lay*, *Marmion*, *The Lady of the Lake*, *Rokeby*, and *The Lord of the Isles* were written in Scott's best manner.

The second crisis in the life of Scott was the publication of *Waverley* on July 7, 1814. It opened a new and more brilliant chapter than the first in his astonishing career. He discovered a new department of literary activity, and was, indeed, the first to occupy it. For Scott really created the *historical novel*. He possessed the secret of treating such a book successfully, the secret of subordinating the historical element to the fictitious, of making his leading characters and events products of his own fancy, and of introducing historical figures and incidents to give just a touch of that intense

interest which reality and fact invariably awaken in the mind of a reader. When the historical element was permitted, as in *The Talsman*, to occupy too large a place in the story, the effect was to reduce the general interest in the tale. *Waverley* was the first of a series of wonderful stories, twenty-nine in number, which came in a steady stream from 1814 to 1831. It is impossible to give in the little space at our command even a slight sketch of each these great novels. We must content ourselves with only a general account of them. One circumstance common to them all is that Scott published them anonymously. At first the veil of anonymity was successfully drawn over the identity of their author, but ultimately it failed to serve as a screen and misled no one. Scott's object was to play on the curiosity of his readers, with a view to increasing the popular interest in his writings, and there can be no doubt he succeeded in his aim.

Waverley, or 'Tis Sixty Years Since is a tale of the Rebellion of 1745. It was published in 1814. In Feb 1815 it was followed by *Guy Mannering*, an exciting story of Galloway and the smugglers of the Solway Firth during the eighteenth century. Next, there came in May 1816, *The Antiquary*, a story of which the plot is largely laid in Forfarshire, in the vicinity of Arbroath, and also belonging in time to the eighteenth century. These two works were issued as "by the Author of *Waverley*." Scott now changed his designation and in Dec 1816 gave to the world the first series of his *Tales of My Landlord*. These works were *Old Mortality*, a tale of Covenanting times, during the reign of Charles II., and *The Black Dwarf*, a Border story relating to Jacobite intrigues in the year 1707. These *Tales of my Landlord* professed to be the works of a Mr Peter Pattieson, a teacher at a place called Gandercleugh, and to have been published by his superior, Jedediah Cleishbotham, after their author's death. Following them came one of Scott's best novels, *Rob Roy*, published on

Dec. 31, 1817. This is also a story of the 18th century and deals with a Jacobite plot formed in the North of England that involves the famous Highland freebooter Rob Roy Macgregor as one of its agents. In this story Scott returns to his former designation, the Author of Waverley. *Rob Roy* was succeeded by the second series of Tales of my Landlord, a story of the Porteous Riots of 1736, entitled, *The Heart of Midlothian*, published in June 1818. In the following year, also in the month of June, appeared *The Bride of Lammermoor*, a Scottish story of tragic power, of the time of King William III, and *A Legend of Montrose*, a tale of the great Cavalier Marquis of Charles I's reign, who gives his name to the book—the two novels forming the third series of The Tales of my Landlord. In December 1818 was issued *Ivanhoe* a story placed in the reign of Richard I in the year 1194, when he had just returned from his captivity. In this work Scott assumed the name of Laurence Templeton. A few months later, in March 1820 *The Monastery* was given to the world. It is a story of the days when the Reformation was breaking forth in Scotland, and the Author of Waverley indulges the reader in the pleasing make-believe that it came into his hands through a Captain Clutterbuck of Kennaquhair. The sequel to this tale, entitled *The Abbot*, was published in September 1820, and gives a spirited account of events in the reign of Mary, Queen of Scots. Still continuing to write romances relating to the same stirring times, the Author of Waverley delighted his readers in January 1821 with *Kennilworth*, a story of Queen Elizabeth's days and of an intrigue of her favourite's, the Earl of Leicester. This was followed in December 1821 by *The Pirate*, a tale of the Orkney Islands, its incidents being supposed to take place in the early half of the eighteenth century. Next came *The Fortunes of Nigel*, published in May 1822, an exciting tale of adventure in London in the reign of James I. of England. In January 1823, followed *Peveril of the Peak*, a lengthy

and rather wearisome novel, its scenes being laid in England and the Isle of Man, and belonging to a period extending from the close of the Commonwealth to the end of Charles II.'s reign. This book and its predecessor are supposed to have been published under the sanction of the Rev. Dr. Dryasdust and Captain Clutterbuck. *Quentin Durward*, issued in June 1823, is a tale of the reign of Louis XI of France, who lived in the latter part of the fifteenth century, and is chiefly noteworthy for the elaborately executed portrait of that king and for an account of his ways. In December of the same year followed *St Ronan's Well*, the incidents being supposed to take place in the south of Scotland, during the late eighteenth or early nineteenth century. *Redgauntlet*, of all the novels the most personal to his own life, with sketches of himself, his father, Miss Stuart of Belches and his friends and acquaintances, was published in June 1824. Scott's next venture was a new series of novels, entitled *Tales of the Crusaders*, namely *The Talisman* and *The Betrothed*, the period with which they deal being the reign of Richard I in the first instance, and the closing years of the reign of Henry II. in the latter. They appeared in June 1825. *Woodstock* followed in June 1826 and is a story of Commonwealth times and of the adventures of Charles II, the date of its incidents being the year 1651. Scott then produced his first series of *The Chronicles of the Canongate*, three stories, all of his own times, entitled respectively, *The Two Drovers*, *The Highland Widow*, and *The Surgeon's Daughter*. They date from November 1827. The second series of the *Chronicles of the Canongate* was published in April 1828 in the form of *The Fair Maid of Perth*, a story turning on the conflict between two Highland clans which took place at Perth in 1296. In May 1829 was issued *Anne of Geierstein*, its incidents being laid in the Forest Cantons of Switzerland in 1474, a novel that shows the decay of Scott's powers. In November 1831 came the

last of this great series of novels, the fourth instalment of *Tales of my Landlord*, the supposed work of Peter Pattieson and his editor Jedediah Cleishbotham. It consisted of two tales *Count Robert of Paris* and *Castle Dangerous*. Of these the former is a story of the days of Alexius Comnenus, Emperor of Constantinople, and of Anna Commena, his daughter, who lived at the time of the first crusade at the close of the eleventh century. The latter novel deals with the times of Lord James Douglas, the friend of King Robert Bruce of Scotland.

The Waverley Novels are the works of a genius. Not that they are faultless. Their blemishes are manifest. There is often a disproportion of parts, Scott sometimes indulging in undue leisure ere he gets into the heart of his story, sometimes lengthening it out unnecessarily, frequently winding it up much too hastily. Often the plot is meagre or is carelessly developed, and there is a tendency to sacrifice too much space to pages of description. Nor can we say that the various characters which crowd his novels are always carefully studied so that they have clear-cut individuality. Scott's heroes, for example, have generally been severely handled by the critics, and not without reason, while his heroines very frequently are insipid creatures who can command no admiration. Mr Leslie Stephen quoting Lockhart's description of the roofs at Abbotsford as being largely composed not of real carved oak, but of casts in plaster of Paris says that that anecdote gives the true secret of all Scott's failures. "It is hard to say it, and yet we fear it must be admitted, that the whole of those historical novels, which once charmed all men, and for which we have still a lingering affection, are rapidly converting themselves into mere debris of plaster of Paris. Even our dear *Ivanhoe* is on the high-road to ruin; it is vanishing as fast as one of Sir Joshua's most carelessly painted pictures; and perhaps we ought not to regret it." We certainly should regret it very much if there were any reason for doing so - but

we reflect with satisfaction that the best proof that these Waverley novels still charm all men is the circumstance that publishers are competing with one another to supply a steady demand for them at the present day.

What then are the features of these tales which in spite of their obvious defects, awaken this perennial interest in the works of Sir Walter Scott? We reply, his wonderfully accurate and extensive knowledge of history and of the past and its interests, coupled with an equally accurate and far-reaching knowledge of human nature, which enabled him, with his vivid imagination to repeople the most distant times and give them a reality as intense as the reality of his readers' lives. He did not, like Shakespeare, depend for his impressions of the workings of the mind so much upon internal analysis displayed in thought and speech, as upon action but for all that he knew human nature thoroughly as it is to be found in all ranks and conditions in life. How true, for example, to fact and to sentiment is the reply he puts into the mouth of Saunders Mucklebackit when the Antiquary condoles with the fisherman on the death of his son "It's well wi' you gentles, that can sit in the house wi' handkerchers at your een when ye lose a friend, but the like o' us maun to our work again, if our hearts were beating as hard as my hammer" Scott's main forte as Professor Saintsbury puts it was "his faculty of weaving a story in prose or in verse, with varied decorations of dialogue and description and character, rather than on a cunning canvas of plot" And it may be added that all his writings abound in the sunniest humour and when occasion demands it in the most affecting pathos so that the ordinary reader, who is neither critic nor philosopher, feels that Scott understood his fellowmen. These are the reasons why men delight in the splendid collection of characters with which Scott has enriched the literature of the world, and why it is confidently believed that figures like those of Rebecca the Jewess, Jeanie Deans,

Meg Merrilees, Amy Robsart, Catherine Seyton, Die Vernon among his women, and Bailie Nicol Jarvie, Dugald Dalgetty, the Baron of Bardwardine, Ravenswood, Caleb Balderstone, Monkbarns, among his men, not to mention hosts of other living creations of his fancy, will never be forgotten.

But great as our admiration is for the astonishing fertility of his mind and the vast stores of information at his command revealed in these novels, our respect for his genius is heightened when we remember that all this work was supplemented by additional literary labours, almost as abundant, if not so valuable, as his romances. In addition to his *Dryden*, a work consisting of eighteen volumes, published in 1808, he produced two other lives, of *Swift* in nineteen volumes in 1814, and that of *Napoleon* in nine volumes in 1827. Nor must we forget to mention his delightful *Tales of a Grandfather*, of which the various series, each of three volumes, appeared respectively in 1827, 1828, 1829, and 1830. Nor was this all. He was constantly writing reviews, ballads, histories, lives, essays, and to this day much that certainly proceeded from his pen has not been gathered together. The complete edition of Sir Walter's literary labours has yet to be compiled.

We have said that the publication of the *Lay* was the first great crisis of Scott's life. The success which followed it was the immediate cause of that partnership in the printing-house business of the Ballantynes which ultimately caused the disaster of 1825-1826. That event formed the third crisis of the poet-novelist's career. It is a matter of some interest, in connection with this event, to consider the causes of Scott's original purpose in joining John Ballantyne and Co, and to form a correct estimate of his responsibility for the great crash. As to the reasons for his entering the printing business, it is probably the case that Scott desired complete freedom to print what he thought was deserving of publication, and to this end the printing business soon became a publishing house also.

Always a proud man, he could ill brook the refusal of publishers to accept many of his proposals, for he had bad business judgment, and did not realise that a publisher's aim is to issue only 'saleable' books. He achieved his object, but in an evil day for himself; for with the command of a publishing, as well as of a printing house, he had nothing to check him in publishing whatever he pleased and how he pleased. Thus it happened that many disastrous ventures were undertaken to the great loss of the partners in Ballantyne and Co. At first, however, all went well. The immense success of the *Lay* was followed by the triumphs of *Marmion* and *The Lady of the Lake*. The prospects of Scott were very rosy. He felt justified in making a beginning towards realising the dream of his life to become a territorial proprietor. In 1812 he left Ashestiel, having purchased the previous year the estate to which he gave the name of Abbotsford. Here a 'land-hunger' seized him, and he embarked on a policy of purchasing ground, often at extravagantly high prices, adding farm to farm and property to property, and spending large sums in building his house, and in improving and planting out his estate. In 1813 the firm of John Ballantyne and Co. nearly came to grief but was saved by means of an advance which Scott secured from the Duke of Buccleugh to the extent of £4,000. In the following year *Waverley* was published and relief came to the distressed business—not merely relief but reviving prosperity. Scott was encouraged to proceed on his extravagant course, specially after a baronetcy was conferred on him in 1820. So matters went on until in January 1826 the crush came. Hurst and Robinson failed, this ruined Constable, and Constable precipitated the downfall of John Ballantyne and Co. The liabilities of the last named firm amounted to £117,000. Scott cannot be exonerated from blame for the disaster. Apart altogether from the impropriety of his secret partnership in the firm in view of his position as a public servant, he must be

held responsible for the operations of a house that conducted its business not only with unsurpassed recklessness but even in a manner that was practically fraudulent. The books of the firm were never balanced, no account was kept of its profits, accommodation bills were granted without a thought of coming liabilities, and, worst of all, a system of counter-bills was employed, dishonest in itself, and resulting ultimately in accentuating the firm's financial difficulties. To quote Lockhart's words, "Owing to the original habitual irregularities of John Ballantyne, it had been adopted as the regular plan that, whenever Constable signed a bill for the purpose of the other's raising money among the bankers, there should, in case of his neglecting to take that bill up before it fell due, be deposited a counter-bill, signed by Ballantyne, on which Constable might, if need were, raise a sum equivalent to that for which he had pledged his credit. These instruments of safeguard for Constable against contingent danger were allowed to lie uninquied about in Constable's desk, until they had swelled to a truly monstrous 'sheaf of stamps' Constable's hour of distress darkened about him, and he rushed with these to the money-changers. They were nearly all flung into circulation in the course of this maddening period of panic. And by this one circumstance it came to pass, that, supposing Ballantyne & Co to have, at the day of reckoning, obligations against them, in consequence of bill transactions with Constable, to the extent of £25,000, they were legally responsible for £50,000!"

If the story of Scott's downfall is sad, the story of his Titanic struggle to pay off his debts is one of the noblest order. At first he thought of realising all he had and of offering the proceeds to his creditors. But various circumstances led to the adoption of other measures as a means of meeting his liabilities. He resolved to liquidate them by fresh writing. In this proposal his creditors acquiesced, a bare maintenance for himself and for Abbotsford being, not inconsiderately, allowed

him. Of what he did some account has already been given. His industry was inexhaustible, and it is no exaggeration to say that the world was deeply touched by his honourable endeavours to retrieve himself. In the course of the remaining years of his life his literary labours were so successful that at his death "the remaining principal sum of the Ballantyne debt was about £54,000." That debt was finally discharged some fifteen years after his decease by the profits accruing from Scott's copyrights.

On Feb 15, 1830 Scott had his first attack of paralysis. It was very alarming but it gradually passed away. It left as its effects an inability to write and a measure of incoherency in his thinking and conversation. *Count Robert of Paris* and *Castle Dangerous* were therefore chiefly dictated to his old friend, William Laidlaw during the latter half of 1830 and the late summer of 1831. His health rapidly failing, he was advised to try a sea-voyage and on Oct 29 set sail in the *Barham* for Malta. Thence he went to Naples and Rome, his sojourn in Mediterranean waters and on the Continent continuing for about a year. On Friday, May 11, 1832, he left Rome, overpowered by a desire to reach his native land. His party hastened their journey homewards, but Sir Walter had a further attack of paralysis at Nimeguen. On reaching London, they took ship for the Forth, and arrived at Abbotsford on July 11. Here he lingered on amidst his loved surroundings until death released him from his cares, Sept, 21, 1832. He was carried to his last resting-place in the beautiful ruins of Dryburgh Abbey where he is buried in the north transept together with his wife and his biographer.

Just one final word. Scott said truly to Cheney, "I have been perhaps the most voluminous author of the day, and it is a comfort to me to think that I have tried to unsettle no man's faith, to corrupt no man's principle, and that I have written nothing which on my deathbed I should wish blotted."

II. THE HISTORY OF THE PERIOD.

Henry II. the father of Richard and John was in many respects a remarkable man. The gifts and qualities of mind and person that met in him were distributed among his sons so unmistakably that a little space may profitably be devoted to a description of him and his work.

In personal appearance Henry II was a short, thickset, stout man, broad shouldered and deep-chested. Giraldus tells us that he had a short bull neck, a round bullet-head close cropped, with red hair, a fiery face, and blue rather prominent eyes. He was a man of exceedingly strong passions somewhat brutal and coarse in his tastes, and yet when he chose, most courteous and attractive. He was full of energy both of mind and of body, never resting for a moment; and there can be no question that he was both a soldier and a statesman of high rank. His great object in life was to preserve his extensive dominions in France and in England which he strove to do both by war, by diplomacy, and by family marriages. These dominions in France included *roughly* all the territory to the west of a line drawn vertically through Paris from the English Channel to Marseilles. This was his principal work, though in England he sought to break the power of the nobles (which he largely did), to subordinate the Church to himself (which he failed to do) and to place the government of his English realm on a fairly constitutional basis.

Unfortunately Henry II and his consort Eleanor were a pair unhappily matched, and their children were a brood as quarrelsome as their parents. The story of this royal family is painful reading. With the exception of John all were men of a warlike spirit, and this was true also of Geoffrey, Archbishop of York, an illegitimate son. Henry, the eldest son, died at Martel in 1183; Geoffrey, the third son, was killed in a tournament in 1186; and Richard and John were the survivors. Of the two Richard had by far the more attractive disposition. In personal appearance he resembled his father,

having the same tendency to corpulence, but being a little taller. Some contemporaries of Henry II describe him as having had the arms of a boxer and the legs of a horseman, the same was true of Richard. He was a great horseman, and his favourite weapon in battle was the mace. Like Henry he was courageous and fond of war, like Henry he was a man of strong animal passions, but unlike his father he was not merely greedy for money but reckless in squandering it. He was easily angered, he was easily appeased. He sinned greatly, but he repented deeply and tearfully. He was most unlike his father in being in no sense a statesman. All the members of Henry's family had in common a love of coarse humour which sometimes descended to brutality and cruelty. Richard thought it good sport to ill-treat the Jews, and he is said to have delighted in extracting the teeth of Jews by the most *painful* method possible, if he failed to win from them by gentler means the hoarded wealth he required. John, unlike his brother was no soldier, was false, mean, luxurious, but he had a sharp tongue and was a man of caustic humour with the sense to receive with a good grace what he gave in the way of gibes. Still despite his many defects he was his father's favourite. Henry II. overlooked the conduct of his headstrong, rude, and thoughtless son who loved wild company and hated sound advice. He loved John with a passionate love and it is just possible that he secretly desired to make the young prince his heir. It was with the view of making for him a kingdom that Henry II despatched an English army to Ireland in 1185 under John as its leader. No wonder it failed.

Henry's partiality for John did neither any good. It awakened in Richard's mind a spirit of suspicion and of jealousy, and much to Henry's alarm Richard drew away from him and formed a secret league against his father with Philip of France. John, too, while professing loyalty to Henry was secretly his enemy. In May of the year 1189 a con-

ference took place between Henry and Philip of France, at which Philip expressed his desire that Richard should marry his sister Alice, and that some security should be given that on Henry's death Richard should become king. It was with this purpose that he also suggested that John should go to the Crusade. Henry II declined to give these pledges, and war broke out afresh. Philip had a succession of victories, and on June 12 surprised Henry at Le Mans. The town was burned and Henry fled. Philip followed up his success by capturing Tours. This led Henry to come to terms with Philip. He agreed to the marriage of Richard and Alice (this never took place), and promised that Richard should receive the fealty of Henry's barons, and that in 1190 as soon as Lent was over Philip and Henry should go to the Crusade. Richard II. and Philip were to hold certain castles as a pledge of good faith on Henry's part. But on July 6, two days after the treaty was made, Henry died. A curious little story got abroad that when Richard came to view the dead king as he lay in state blood flowed from the nostrils of the corpse "as if his spirit were vexed at Richard's coming." (Benedict of Peterborough)

Richard acted in a very magnanimous way to his father's vassals, rewarding each faithful servant in a suitable manner. Those who had been traitors to Henry II and who had come over to Richard's party were disagreeably surprised to find that the new king did not regard them with favour. He stripped many of them of their lands. He made an exception of John. That prince, as Benedict says, was the real cause of his father's death, the shock Henry received on learning of John's revolt being too much for the beaten man. Richard received his brother honourably. He confirmed John in the possession of all the lands that Henry II. had settled on him. He also gave him the hand of Isabella, daughter of the Earl of Gloucester, and with her the earldom of that designation, together with five castles, including Lancaster, Nottingham,

and Derby, with the lands of William de Peverel and many other estates. John had good reason to be thankful, and he entered gratefully enough into the ceremonial connected with Richard's coronation which took place on September 3, 1189. On that occasion along with Prince David of Scotland who was earl of Huntingdon, and Robert, earl of Leicester, he marched in the royal procession carrying a sword in a golden scabbard.

It is interesting to note that at the banquet which immediately followed the coronation of Richard certain Jews made their appearance uninvited. The king had, as a matter of fact, given orders that no Jew and that no woman should be admitted to view his coronation. The intruders were summarily seized, stripped, flogged and cast out of the royal precincts, some of them being killed outright and some left half-dead. One of these Jews known as Benedict of York, was so grievously injured that in fear of death he became a Christian, but afterwards recanted. Three of the incitors to riot were hanged. Richard also issued a proclamation forbidding the exclusion of the Jews from the privileges of the state, and ordering all to keep the peace with them. The frequent attacks on the Jews at that time were the more cowardly that they were not permitted to carry arms.

Richard had no intention of remaining in England. He was eager to go off to the Crusade. But to do so was impossible unless he had command of a large sum of money. To gether this he sold off everything he could sell. "*Et omnia erant ei venalia, scilicet potestates, dominationes, comitatus, vicecomitatus, castella, villae, praedia, et caetera us similia.*" Hugh, Bishop of Durham bought the castle of Seggesfeld and the Earldom of Northumberland, and at the price of an additional 1,000 marks of silver he purchased the position of Justiciar of England so that he might be excused from going to the Crusade. Godfrey, Bishop of Winchester, bought Wargrave and Meon. Samson,

Abbot of St Edmund's, bought Mildenhall. By these and similar proceedings the king secured an immense treasure, such as none of his predecessors had ever dreamt of possessing. At the price of 10,000 marks sterling he liberated his captive, William of Scotland, releasing him also from his allegiance, and restoring to him the castles of Roxburgh and Berwick. Not content with the favours he had already given John Richard loaded his brother with fresh honours in December 1189. He made him Earl of Cornwall, Devon, Dorset, and Somerset. Perhaps he hoped to keep the allegiance of his treacherous brother by heaping kindnesses upon him. This was one of his last acts before he left England for the East. He crossed to France on Dec. 11 and held a Council in Normandy at which Hugh of Durham was appointed Justiciar, and William Longchamps, Bishop of Ely, Chancellor of England. An important incident at this council was that Richard's bastard brother, Geoffrey, who had been appointed Archbishop of York, and John were made to swear that they would not return to England for three years. Unfortunately for England the Queen Mother afterwards induced Richard to set John free from his oath. This is the account of Benedict of Peterborough. But according to Giraldus who reports a conversation between John and himself on this very subject it was Longchamps who granted him dispensation from his oath, "*quod Anglicanis deliciis et divitiis vacare non poterat*" This talk occurred in 1192. Giraldus urged John to complete the conquest of Ireland rather than spend his days at home in slothful ease while other Christian princes were at the Crusade. But John did not fall in with the suggestion. However it came about, John returned to England shortly after Richard was well on his way to Syria.

Our interest in the events of Richard's reign lies in the years that elapsed between his setting forth on the third Crusade and his return, that is from 1189 to 1194. We shall, therefore, turn our attention

to this period and to the events of importance that occurred during it in England

On March 1190 a dreadful affair took place in York. The Jews in that city to the number of 500 being in fear of an attack upon themselves on the part of the Christians, got possession of Clifford's tower and in it they barricaded themselves. Here they were besieged, but were so hard bested that they were forced to offer to capitulate and to give their enemies a large sum of money on condition that their lives were spared. But the Christians would not hear of it. The contemporary account of what happened is very graphic. "Then a certain lawyer arose and said, 'Men of Israel, give ear to my advice. It is better that we die according to our Law than that we fall into the hands of the enemies of our Law, and that, verily, is the teaching of our Law.' Accordingly all the Jews, men and women fell in with his suggestion. Then the heads of each family arose and taking a sharp knife cut the throats of their wives and sons and daughters, and then of all their households. And the dead whom they had thus sacrificed to the devils they threw over the walls of the tower upon the people below. But themselves and some of the slain they shut up in the tower, and having set fire to it they and the royal palace were consumed to ashes. In revenge for this disappointment the citizens and the soldiery burned the houses of the Jews and plundered their possessions, and destroyed the lists of all debtors" (Benedict.) Can anything be urged in extenuation of these attacks on the Jews? We fear nothing save the excited feeling of the age mad on the crusades. Even Bernard of Clairvaux offered heaven to every crusader who slew an infidel were he a Saracen or a Jew. In connection with this affair at York, Longchamps, now Legate as well as Justiciar, a most unpopular man, said by Benedict "to have oppressed both the clergy and the people, confounding right and wrong," visited the disorderly city, and punished the chief instigators of the riot and took surety of the citizens

that they would keep their oath of allegiance to the king, and not break the peace of the kingdom.

Longchamps' unpopularity in England arose largely from his arrogance. He claimed royal honours, disliked his coadjutor, and was unwilling that even John should have any position of influence in the kingdom. He was wont in his progress through the country to travel with such a retinue of men and horses, and dogs and pet birds that Benedictus says a monastic house which gave him hospitality for even a night did not recover itself financially for three years afterwards. News of Longchamps' blunders and in particular of the slights he was putting on John reached Richard through the partial channel of the Queen Mother's lips, and the king sent to Walter of Containes, the Archbishop of Rouen with a secret commission to depose Longchamps if these tales proved true. This was in February 1191.

It was shortly after this, sometime in the spring of this year that Longchamps gathered a large army and besieged the Castle of Lincoln. In vain did John forbid him to do so. Longchamps also deprived Gerard de Camville of the Sherifffdom of Lincoln and gave it to one of his followers. John retaliated by garrisoning the castles of Nottingham and Tickhill. This took place about the middle of April. He followed this up by commanding Longchamps to retire with all speed from Lincoln and to restore its castle to Gerard, otherwise the Prince would begin a civil war. The chancellor was thoroughly alarmed on learning John's intention and swore allegiance to him, and, further, he promised to hand over to John all the castles of England in the event of King Richard's non-return from the Crusade or of his death without offspring. This treaty is known as the First Peace of Winchester and it was made on April 25. Two days later the Archbishop of Rouen arrived from Messina with his secret instructions. Peace was maintained for two months between the two factions when hostilities were again renewed.

and Lincoln was again besieged. This was followed by another peace made at Winchester on July 28, when Longchamps renewed his former pledges, saving his promise of allegiance to John.

Another cause of offence to John was the attitude of Longchamps to his natural brother, Geoffrey. Though the latter had been confirmed by the Pope in the archbishopric of York, Longchamps forbade the prelate to land in England. The ground he took up was a perfectly legitimate one, that for Geoffrey to do so would be to break the oath he had given Richard. Geoffrey, however, persisted in landing and took refuge in a monastery. Longchamps immediately sent soldiers to arrest him. Rough men as they were, they were undeterred by fears of the sacredness of sanctuary rights. Had not Becket been slain at the altar rails? So they seized Geoffrey and imprisoned him in Dover Castle. John was much incensed and wrathfully ordered his brother's instant release, and this the Chancellor ultimately gave him. Geoffrey lost no time in complaining to the Archbishop of Rouen and to the bishop of England of the treatment he had received. They excommunicated Longchamps and summoned him to Reading to answer to the charges against him. The outlook was far from promising, and the Chancellor took refuge in the Tower of London. On Oct 8, 1191 a meeting was held at St Paul's Church and it was attended by the barons of England, the bishops, the archbishop of Rouen and John. Longchamps was accused of high-handed action specially against John, the Bishop of Durham, and Geoffrey. Then the Archbishop of Rouen and William Marshall, Earl of Straguil, showed their undivulged commission signed by Richard at Messina. It bore out that if the Chancellor had done anything shameful to the loss of the king or of his kingdom the Archbishop of Rouen should supersede him, and that William Marshall and Geoffrey Fitz Peter, in common with the justiciaries formerly associated by Richard with Longchamps, namely Hugo Bardolph and

William Bruere should act in common with the Archbishop of Rouen as a Council of Regency during the King's absence. Longchamps was accordingly deposed and John was recognised as heir to the crown. Thus Longchamps fell and had to yield up the Tower and Windsor and other castles to John, Oct 1191. Richard had by that date arrived at Acre, the actual day of his landing having been June 8

From this time Longchamps ceases to be an influence in English affairs. It is true the Pope espoused his cause, but did not help him much. Longchamps tried to get John on his side by offering him a bribe of 500,000 silver marks; but although the prince at first favoured him John was bought over by the barons for an actual gift of 2,000 silver marks,—the prince evidently considering a bird in the hand worth two in the bush. Thus matters continued to go from bad to worse in England, John openly seeking to make it a kingdom for himself, aided by his brother's enemies Philip of France, and Leopold of Austria, and Henry VI the Emperor. But what of King Richard in the interval? For completeness sake, a brief sketch of his adventures in his expedition to Palestine may be given at this stage. Having sworn to Philip of France that he would share equally with him the profits of their joint enterprise, Richard embarked at Marseilles on Aug 16, 1190 for Syria. After a leisurely voyage round the Italian sea-board he reached Sicily on Sept 23. Here he picked a quarrel with King Tancred in the interests of Queen Joan, widow of the late king, and sister of Richard, and came to terms with his adversary for a pecuniary consideration of 60,000 ozs of gold. Here too Philip and he met again, and an agreement was come to between them little satisfactory to Philip, by which Richard was released from the promise given almost two years before that he would marry Alice of France.

The two kings then set forth for Palestine, but as Richard went by way of Cyprus, which he conquered, he did not reach Acre until June 8, almost two months after Philip's arrival. Unfortunately quarrels broke out between Philip and Richard, the real grievance on Philip's side being the slight Richard had put on his sister Alice, and a sickness that assailed both kings so added to the troubles of the disheartened French leader that shortly after the fall of Acre he left for home, Aug. 1, 1191. For his part, Richard marched South and fought a bloody battle at Arsuf in which he completely defeated the army of Saladin. This engagement lasted for practically a whole week, from Sunday Sept. 1 to Sunday Sept. 8, 1190.

From this point Richard advanced along the sea-coast to Joppa and then striking inland proceeded to Ramleh. It was somewhere in this neighbourhood that he rescued a body of Templars from almost certain annihilation. Richard had by this time begun to see that the prospects of success for the Crusaders were not so rosy as they had been, and he tried negotiations with Saladin. Richard demanded all Syria, and to this Saladin responded with the offer of the territory between the Jordan and the Western Sea known as 'the land of Jerusalem' provided Ascalon were left unfortified. The negotiations failed. The difficulties in the way of an agreement between the Saracens and the Crusaders had been accentuated by the treacherous behaviour of Conrad of Monserrat. In July of this year a dispute had arisen between Guy de Lusignan and this man, and Richard had espoused the cause of the former and Philip that of the latter. The question was the heirship to the throne of Jerusalem which Conrad claimed on the ground of his having married the heiress after divorcing her from her husband. It was decided that Guy should be king for life, and that in the event of his death Conrad should succeed him, and that if Guy and Conrad and his wife should all die while Richard

was in those parts the ultimate disposal of the kingdom should be left to Richard. Fearing that Richard's negotiations with Saladin might upset this arrangement Conrad actually sought an alliance with the Saracens against the Crusaders, and to the intervention of this Marquis of Montserrat is to be attributed the failure of Richard's advances to Saladin.

King Richard himself was exceedingly anxious to proceed at once with the siege of Jerusalem, but his own military judgment combined with the sagacious counsel of the Hospitallers and Templars, who were so familiar with the East, made him see the wisdom of retiring on Ascalon. Here the Christian host took up its quarters during the winter of 1191-1192, and engaged its energies in rebuilding the walls of the city, left in ruins by the Saracens. But there were many defections, the greater part of the French contingent retiring in anger to Joppa, others going north to Acre, and some responding to an urgent invitation from Conrad, Marquis of Tyre, to join forces with him. King Richard himself had to leave hastily for Acre in the early spring of 1192 because of disputes that arose in that city between the factions of Guy and Conrad, the latter, in fact, making a descent on Acre, until he was compelled to withdraw his troops upon Richard's approach. The king of England had for some time tried in vain to induce Conrad to join the camp of the Crusaders as he had taken oath to do, but in an interview with Richard Conrad excused his inaction on the ground of the withdrawal of the French from Ascalon and especially of the disunion in the Christian camp. All the time Conrad was secretly fomenting dissatisfaction with Richard and urging the few French still in Ascalon to join him in Tyre. His intention was to weaken Richard's influence and to make sure of succeeding to the Kingdom of Jerusalem. For his part Richard continued to negotiate with Saladin. In the midst of these troubles came bad news from England. The prior of Hereford arrived

as a messenger from Longchamps detailing the treatment the Chancellor had received. Not only had the Chancellor's party lost the strongholds of the kingdom, but there was no money left in the king's treasury, unless the little that remained hidden away in chambers. But what stirred Richard most was that his ungrateful brother had been exacting the oath of fidelity and submission from the barons of England and had been taking possession of their castles. The prior concluded by urging Richard's immediate return. "*Super auditis rex nimirum vehementer obstupescens, animo diutius plura volvens et pauca proloquens, vix credendum arbitrabatur quia tanti sceleris factio fidem videbatur excedere*" (Itin Ricardi Lib V. c 22). Richard saw that he must return to England without delay, and that a successor would have to be appointed in his place. He laid the matter before the leaders of the Christian army, and they advised that a new king of Jerusalem should be elected, and, to Richard's disappointment, chose Conrad, on the ground that he was the most powerful candidate. But the satisfaction of Conrad was short-lived, for when he was returning one day from the house of the Archbishop of Beauvais two young Mohammedan fanatics, of the sect of the Hashashin (Hempeaters),—a name corrupted into Assassins—stabbed him in the open street, one approaching him from each side and each proffering him a seeming letter or petition. Richard was widely accused of being the instigator of the murder, but the murderer who was not cut down on the spot like his fellow, would confess to nothing save that the Old Man of Musse had sent him and his companion to slay Conrad in vengeance for having despoiled a merchantman belonging to the land of the "Assassins." Richard's part in this murder is, at least doubtful, although some find confirmation of the charge against him that his nephew, Henry of Champagne, was elected King in place of Conrad. But Henry was also nephew to Philip of France, who sided with Conrad, and we should rather conclude that

Henry's elevation was an evidence of wisdom on the part of those who chose him as king than of Richard's incrimination in the death of Conrad.

During May 1192 Richard was in an unenviable frame of mind. He was uncertain whether to continue his crusade or to return to England. Messengers were continually arriving of whom some urged him to stay in Palestine and others that he should immediately return to his kingdom. He ultimately resolved to stay though persuaded that matters were in an unsatisfactory state in England, his announced intention being to remain till Easter 1193. Accordingly early in June 1192 the army began to March for the second time against Jerusalem. But the difficulties again proved very serious, and Richard resolved to take the advice of the military orders on the advisability of proceeding further. The Hospitallers, the Templars, and others acquainted with the whole circumstances strongly counselled him to retreat and this Richard reluctantly did, returning to Acre. He had scarcely reached his destination when Saladin set siege to Joppa, and Richard had to return to the relief of that town. This he effected on Aug. 1, 1192. It was shortly after this, in fact during the same week, that the Saracens almost surprised Richard during the night. With the exception of a very few knights the small force at the king's command was entirely composed of foot-soldiers. The English fought heroically, and Richard performed valiantly, and the enemy were driven off. After this battle it became increasingly evident to Richard that it would not be possible to continue the campaign much longer, the more so that he was stricken down with typhus fever. He accordingly came to an agreement with Saladin of which the principal provision was that there should be a truce for three years. Ascalon was to be dismantled, Joppa was to be given to the Christians, and the right of access to the Holy Sepulchre was unreservedly conceded. This truce was the more necessary that bad news continued to arrive from England. In

his account of events at home Richard of Devizes remarks that John and his justices and principal men sent the king none of his dues and did not think of his return as being at all probable. These matters arranged, Richard left the Holy Land, setting sail from Acre on Oct 9, 1192.

But though the king of England had had his full share of trials, of wounds and of illness, his troubles were not yet over. Fairminded himself, he had frequently defeated the designs of unscrupulous Christian leaders, and this had made him many enemies. Their number was also increased by his quarrels with them due very often to his rash, hot-headed way of dealing with men. Amongst his special enemies were Philip of France, Duke Leopold of Austria, the Duke of Burgundy, and Conrad Marquis of Montserrat. The last two were dead when Richard sailed from Acre, but Philip and Leopold lived to trouble him. The Archbishop of Beauvais had inflamed the rage of the former by telling him that Richard had despatched two of the Assassins to France to kill Philip whenever an opportunity offered. Philip naturally sought to injure Richard. He found a willing coadjutor in Duke Leopold. That nobleman had abundant reason to dislike Richard. The king of England he believed, was the author of Conrad's death, and Conrad was Leopold's cousin. Then Richard had held captive the king of Cyprus and his wife when on his way to Palestine, and they too were akin to Leopold. But most of all, Richard had insulted Leopold at Acre, by ordering his standard to be flung into a cesspool, when the Austrian prince had lodged a complaint with the English leader against the behaviour of one of his Norman knights. Richard knew of the perils that confronted him, and they were seriously increased by the wreck of the English fleet on its homeward voyage. Richard's adventures were almost as exciting as those of Ulysses. When only three days off the coast of France he learned that his enemies there were waiting for him. He put back therefore and enter-

ed the Adriatic where he joined two pirate vessels, and was landed with a few followers in Dalmatia. For a time Richard's small party escaped attention, but his presence in the Austrian territory was betrayed by means of a valuable ruby ring which the disguised king offered through a messenger to one of Leopold's liege lords in the hope of securing a free passage through the kingdom. His enemies got on his track and he was arrested in an inn vainly attempting to disguise himself as a servant turning the capons at the fire. Leopold handed him over to the emperor who held him captive for a whole year until through the exertions of Hubert, Bishop of Salisbury, the English people were able to raise the heavy ransom for his release. Richard reached England at last in March 1194.

Of Richard's subsequent career there remains little to be said. Little as he deserved it, John was magnanimously forgiven by his brother. Not so others. Richard punished those who had been rebellious towards him, and rewarded his faithful adherents. Then collecting as much money as he could he left Hubert Walter, now Archbishop of Canterbury, as Chancellor and Justiciar, and returned to France there to spend the remainder of his life in warring against his relentless enemy, King Philip. His career was brought to a close at the siege of Chalus Castle, belonging to the Count of Limoges, when Richard was mortally wounded by an archer's random shaft, April 7, 1199.

III. THE TEMPLARS

As the Templars were an organisation of monastic soldiers the history and fortunes to which were vitally connected with the Crusades, it is necessary to give the dates of those celebrated invasions of the Holy Land preliminary to a description of the Templars themselves. There were seven of those great expeditions to Palestine. The first and most successful took place in 1096, the second in 1147; the third in 1189; the fourth in 1204—as a matter of fact it never got beyond Constantinople, the

fifth in 1228; the sixth in 1244 under St. Louis of France, and the seventh in 1270 also under St. Louis, and after his death, under the direction of Edward Plantagenet of England. Of these crusades the first three were the only ones of any importance, but in connection with the story of the Templars the first and the last merit our attention.

To begin with the causes of the first crusade. Probably there never prevailed in Christendom such a deep spirit of religious enthusiasm as was to be found in the eleventh century throughout Europe. This was a reaction from the reckless and godless living of the previous period. During the tenth century the idea was very widespread that the world would come to an end in 1,000 A.D.; and when that date passed and nothing happened it was supposed that a miscalculation had taken place. To square the position with the statement of Scripture it was supposed necessary to count 1000 years from the death of Christ, and the year 1033 was given out as the date of the end of the world. But that date also passed and nothing occurred to justify the common fears. However men had lived so long under the solemnising idea of an imminent judgment-day that the religious life had grown attractive to them and among other practices they were wont to visit the Holy Land and the spots that were specially associated with the life and death of the Redeemer of mankind. Up to the year 1065 the Mohammedan rulers of Palestine placed no obstacles in the way of pilgrims desiring to visit the Holy Sepulchre, and as a matter of fact, the Christians had been permitted to have a church and a hospital in Jerusalem. But the pilgrimages to Jerusalem which for many centuries had been so common were stopped in 1065 by the Turks who possessed themselves of Palestine. Stories of their barbarities were soon spread through Europe, and the fact that they denied Christians access to the Holy Sepulchre acting on the excited religious spirit of Christendom led to the first crusade. That expedition had as its

chief object the vindication of the right of Christians to visit the Holy Sepulchre. Without detailing the events of the Crusade, it is enough to say that it was successful, the principal results of importance being the establishment of three Latin kingdoms on alien soil, Baldwin, brother of Godfrey of Boulogne, becoming king of Edessa in Mesopotamia. Prince Bohemond of Taranto King of Antioch, the "eldest daughter of Zion" and the "Queen of the East," and Godfrey himself King of Jerusalem on the capture of that city in 1099. It was the fall of this kingdom, established by Godfrey, in 1186, when Saladin took Jerusalem which led to the third Crusade.

But though Godfrey was King of Jerusalem and nominally ruled the surrounding country, the environs of the city swarmed with all manner of robbers, principally Turks and Arabians. These marauding tribes were wont to lie in wait for the Christian pilgrims when the way to the Holy Sepulchre was again open or partially so. To keep the roads clear was the task that a small body of French noblemen assigned to themselves. They numbered originally only nine knights, but all were of lofty lineage. Their leaders were Hugh de Payen and Godfrey of St. Omer. Just as the Hospitallers had assumed the task of ministering to the needs of pilgrims who were sick or wounded or in distress, so these knights under Hugh de Payen gave themselves to the work of escorting pious Christians to the Holy City. They took upon themselves the usual vows of poverty, chastity, and obedience, devoted themselves to the service of Christ, calling themselves His "Poor Brethren," and promised unswerving loyalty to the commands of the Patriarch of Jerusalem and of their own self-appointed head. King Baldwin II assigned them quarters in a wing of his own Palace, built on the site of Solomon's Temple on Mount Moriah. From this circumstance they took their name "*Pauperes commilitones Christi Templique Salomonici*." The order began in 1118, but it soon became clear that

if its work was to have any permanency it would have to obtain the approval of the Pope and the support of Christendom in general. In short the knights realised that with themselves the brotherhood would come to an end, unless it obtained more extended support both of men and of money. In January 1120 a Council of the Church was held at Troyes. There appeared at it two Templars sent by Baldwin to enlist the sympathy of Christendom, and particularly of the great Cistercian, St. Bernard of Clairvaux, and of the Pope. The mission was entirely successful. With the sanction of the Church to support it the order became exceedingly popular. Large numbers of knights eagerly entered it and large tracts of land were given to the Templars. Brotherhoods were founded in Spain in 1129, in France in 1131, and in Rome in 1138. The priories that were established in various lands were like military depots. Then novices were received and trained before they were drafted to the East. St. Bernard himself drew up their Rule in seventy-two statutes. The Cistercians and the Templars were always close friends, and the year of the establishment of the Templars' Order on a secure basis was also the year when the Cistercians first came to England.

Let us consider very briefly the constitution that St. Bernard imposed on the Templars. They had home rule: they governed themselves, appointing their own head who was styled Grand Master. He had to remain permanently in Palestine. Under him were the Preceptors, and in each of the great kingdoms of Europe there were four or five of these officers. Under the Preceptors were the Priors, who were in charge of the various 'commanderies' of the Order. It cannot be too frequently repeated that the Templars, though a military monastic order, were *laymen and in no sense priests*. They had to attend chapel at the canonical hours, no doubt, and in many respects their lives resembled those of the clergy. Nevertheless they were merely

laymen. Any offence committed by one of the brethren was confessed to the head of the house, and if a mere breach of rules was punished by him. But if it were a moral fault the offender was sent to a priest *who at first was a secular unconnected with the Order in any way*, and who did not live within the Temple buildings. The knights themselves were forbidden many things. They were not permitted to wear ornaments, and no gold or silver was suffered to be employed in the establishment of their horses' trappings. If gold and silver were given to them they were instructed to colour the precious metal to avoid any possible charges of pride. To show their trust in one another and also to prevent the amassing of secret wealth their trunks had no locks. They had to wear their hair short and their beards untrimmed. They were strictly forbidden to hold intercourse of any description with the other sex, even with their mothers and sisters. The Templar was absolutely devoted to the service of the Queen of Heaven. Married men were received into the Order on condition of their resigning all interest in their families, but they were not permitted to wear the white robe with the eight-pointed red cross of the Order, and they had to make the Order their heir. If correspondence was not entirely forbidden with their own sex in the outer world, the Templars were at least obliged to get permission for the same from the Master, and letters, not excepting those from relatives, were read in his presence. No brother was suffered to walk about alone, or to go into the streets of any town without the superior's permission. In their relations with each other the knights were forbidden to quarrel, or grow angry, or engage in light conversation, specially concerning women. Fasting was strictly forbidden; and at their meals, when they were supplied with abundance of meat and wine and bread and vegetables they sat in twos to see that each knight ate heartily. Each knight had an attendant, and he was instructed to be gentle in addressing his infer-

ior and on my account to strike or insult him. The Templars were strictly forbidden to engage in any of the ordinary pursuits of knights in their day, such as hunting, hawking, or shooting, nor were they permitted even to accompany one engaged in these pursuits unless to guard him against the infidels. One curious charge imposed upon them was this. they were "always to strike the lion." Froude takes this as a literal encouragement to engage in lion-hunting, which was in those times a greater test of valour than it would be now. This is doubtful. As the devil is said to go about as a roaring lion seeking whom he may devour, the lion was sometimes regarded as the symbol and even the mask of an infidel, and when St Bernard gave this charge to the Templars he probably meant them to show unceasing hostility to the enemies of the Christian faith. Certainly on the field of battle the Templars, in court-of-mail, and armed from head to foot, were the terror of the Mussulman. Their standard-bearer bore the celebrated banner half-black, half-white with its motto "*Non nobis, non nobis, Domine, sed nomini tuo da gloriam,*" and with it carried before them they would shout their cry of "*Beauceant, Victory or Death,*" and charge upon the foe. Froude thinks that this cry *Beauceant*, was an old cry of the Burgundian peasantry, and that Hugh de Payen and his French comrades took it for the warcry of their Order to remind them of their old home in beautiful France. But the real explanation is lost in obscurity as is also the explanation of their badge. It has been supposed that the idea of the two knights on one horse is intended to commemorate the fact that Hugh de Bayen and Godfrey of St Omer had but one horse between them. This is unlikely. Some say it represents a knight delivering a pilgrim from his enemies. Others say it is symbolical of the poverty, humility, or simplicity of the Order. But whatever the explanation of the Templars' badge, there is no dispute about their reckless gallantry in the field. They did not fear death. And well it

was that this was so; for, when a Templar was taken prisoner or left wounded on the field to fall into the hands of the enemy, he always preferred death to embracing the Koran. Froude does not overstate the case when he remarks that "the Templars were the passion and the admiration of the whole Christian world."

It can readily be seen that there lay before the Templars vast opportunities of unselfish service to their fellowmen. The Popes speedily saw that if they could gain the control of this great Order of fighting men, who had no ties of family or of nation to influence their action, they would hold a most potent weapon in their hands to fight the enemies of the Papal See. Accordingly after a short period of some thirty years' subjection to the Patriarch of Jerusalem, they were placed under the immediate jurisdiction of the Roman Pontiff. They received in course of time many valuable privileges, and it should be carefully noted that these privileges were given with a twofold object, to isolate the Order more and more by making it entirely self-contained, and to bind it the more indissolubly by every bond of gratitude to their benefactors the Popes. They were not subject to any ecclesiastical control save that of the Pope. No bishop could excommunicate a Knight Templar. Nor could the frightful punishment of interdict be laid upon their churches and priories or any tax or tithe for religious purposes be levied on their property. Were they not soldiers of the Cross, and should they not be free from all religious levies, since they had given their lives to the great work of defending the Holy Land? No wonder the bishops disliked them, specially when they were allowed to have chaplains of their own, episcopally ordained, but subject only to the rule of the Temple after their entry into the Order. And while they were free from the necessity of paying tithes and exempt from interdict, they, on the other hand, were often allowed to take tithes which the priest believed to be rightly his, and to have an interdict removed in the interest of

the Temple No king or baron could demand feudal service from them, and no Templar could be put on oath No surprise need be felt that this powerful Order, "isolated," as Dean Milman puts it, "from all ties or interests with the rest of mankind, ready at the summons of the Grand Master to embark on any service," became the object of intense dislike both to kings who feared Popes and to the clergy as a body

The Templars had naturally a very distinguished history, under a long succession of intrepid Grand Masters But valour could not compete against jealousy and circumstance for all time, and by the close of the 13th century dark clouds gathered over the Order of the Temple History has few sadder stories to tell of the dissolution of a once powerful institution than that of the Templars. We may say that the final act began with the last Crusade, that of St. Louis of France in 1270 As the result of that disastrous adventure the Templars were driven out of Syria by the victorious Saracens, and had to betake themselves to Cyprus Their special mission in the economy of Christendom was accomplished, and the reason of their continuance as a corporate body had disappeared That the kings of Europe realised this was speedily shown It was felt that the wealth and lands enjoyed by the Order for a particular object should be taken from them now that the Order had no justification for its further continuance Unfortunately to secure their property, the kings did not manfully assert the real reason they might have advanced to strip these soldier monks of their goods It was thought necessary, in order to justify this seizure, and to break up the Order, to trump up various charges against them, calculated to excite popular frenzy and abhorrence These libellous assertions about the Templars were first formulated about 1305 and their author was Philip the Beautiful of France At first they were not credited But Philip plotted and counterplotted so successfully that at last people began to suspect that there was some truth in the charges of immorality and blasphemy preferred against the Order On Oct 13, 1307, acting on secret instructions sent throughout France, the Templars in that country were universally and simultaneously arrested.

Confessions were extorted from the Templars by torture. Large numbers died in the prisons. Their Grand Master Jacques du Molay was treated with the utmost indignity. Some show of reason was adduced for all this injustice and barbarity. At last the persecution culminated in the execution of the Grand Master who was burnt in Paris at the stake on March 19, 1314. In other countries the charges against the Templars broke down, but the practical result to the Order was dissolved, and its property was seized by the State or given to the Knights Hospitallers.

IV. THE HOSPITALLERS.

The Hospitallers or the Knights of Malta of the Order of the Hospital of St. John of Jerusalem traced their origin to certain rich Neapolitan Merchants from Amalfi, who received permission from the Caliph Monstaser Billah to establish a hospital for the behoof of Latin, as opposed to Greek, pilgrims to the Holy Sepulchre. A site was given them for a Church near the Holy Sepulchre, and two hospitals, one for either sex, were erected in 1048. The first Superior of the Order (which received the sanction of Pascal II. in 1113) was Gerard, a Florentine. The object of the fraternity was to attend to the poor and the sick and the wounded Christians who visited Jerusalem. Originally, the Order was one of laymen who abandoned the military habit for the monkish cowl. But Gerard's successor Raymond du Pay, persuaded the brethren to change the constitution of the Order, and in 1118 it was extended to include military duties. There were three classes of the Order, according to the birth, rank, and functions of the members. The first class, to which only aristocratic brethren were admitted, received the name of Knights of Justice. The second, including clerical members, was that of the Religious Chaplains. The third class was that of the serving Brothers. The head of the Order, which observed the usual three vows, was styled the Grand Master. Under him in point of rank came first, the Bishop of Malta, and second, the Prior of the Church of the Holy Sepulchre. These were succeeded by the

Bailiffs of the eight Languages, which took order of precedence as follows, Province, Auvergne, France, Italy, Aragon, England, Germany, and Castile. In each language, for example in England, there were several Commanderies, and a group of commanders was placed under a Grand-Prior. The Order was introduced into England in 1101. The Grand Prior of England in A.D. 1189 was Garnier de Neapolis. He is not to be confounded with the Grand-Master of the Order of the same name who died at Ascalon in 1187 of wounds received at the battle of Tiberius, when the Christians were beaten by Saladin. He was succeeded by Ermengard Daps who died in 1192. Following him came Godfrey of Duisson. His death occurred in 1194, and he was succeeded by Alphonso of Portugal. No married man was eligible for the Order. The strictest obedience to the will of his superior was demanded of a knight. When received into the Order, the candidate was promised in the form of installation "nothing but bread and water, and a simple habit of little value," but his enthusiasm was called forth by the promise that all connected with him would share in the glory of the brotherhood. The mantle of the Hospitaller was black, with a white eight-pointed Maltèse cross on the left shoulder. In battle this robe gave place to a close-fitting red tunic. The 'cry' of the order was 'Pro fide'. The Hospitaller was strictly forbidden to use ornaments either for himself or for his horse, and when about the end of the 12th century the fashion came in of decorating a knight's tabard or sleeveless tunic, the knight of St John was strictly enjoined to wear a simple and sober vestment. The Hospitallers were more popular than the Templars, and in the reign of Richard had fully twice as much property. The two Orders were exceedingly jealous of each other, and in 1259 came to actual blows. This hostility towards each other was principally due to the fact that they enjoyed privileges and immunities that were very similar. Like the Templars the Hospitallers were called into existence largely through the Crusades, and as long as these religious wars continued that existence was justified. Their bravery was unquestioned. But with the close of the

Crusades their usefulness ceased and they speedily lost the support and sympathy of Christendom. When the Christians were finally expelled from Palestine in 1292 the Order transferred its head-quarters to Rhodes (1310), and subsequently to Malta (1530). It existed until it was practically swept away during the French Revolution. For fuller information about this interesting brotherhood, which in its history was as much disliked by kings and ecclesiastics as were the Templars, *vide* Porter's "History of the Knights of Malta."

V. THE FUSION OF ANGLO-SAXONS AND NORMANS.*

We now proceed to consider very briefly the political economy of the Anglo-Saxons, and the fusion that gradually took place in manners, laws, and language between them and their Norman Conquerors.

When the leaders of the Anglo-Saxon nation crossed the seas and settled in England they naturally brought over with them the customs with which they were familiar. Thus it happened that the country they conquered was divided by them on the allodial system of land tenure. In other words the land was parcelled out in freeholds, the occupants having no taxes to pay to their lord or leader. He was in a real sense the servant of the freemen, and they in their turn rendered him voluntary homage and service. Under his leadership they would on occasion meet in general council, called a *mote*, and any enterprise on which the community of adventurers engaged was undertaken upon the decision at which the meeting arrived. As the territory of any Saxon tribe increased, as generally it happened rapidly enough, it was divided into *shires*, and each shire in its turn was subdivided into smaller portions which were called *hundreds*. A hundred was a tract of land which returned a hundred warriors, or, as some think, which supported a hundred families. Naturally the size of a hundred depended on the quality of the soil in any given district. Each shire had its *mote* and an 'ealdorman' to preside over it, so, too, the hundred had its 'hundredman' and 'hundred-mote,' and the village or town had its 'reeve.'

* In these notes I am greatly indebted to the works of Dr. Stubbs.

and 'townmote' These moots were in their small way the legislative, executive, and judicial instruments of the people.

By conquest the possessions of the various Saxon tribes soon extended, and the tribes themselves entered upon a course of mutual rivalry. The weaker were naturally subjugated by the stronger, and certain changes followed upon this in their relations to one another. Several petty kingdoms arose and the existing machinery of government was continued in the management of the local affairs of shires, and hundreds, and towns, in the several kingdoms, the common interests of all were dealt with by a new institution the *witanagemote*, or assembly of the wise men of the realm as a whole. It was a comparatively small body, including the king, the ealdormen of the shires, the upper clergy, and the king's barons or thanes. This *witanagemote* exercised many functions, judicial and legislative, but the most important of its prerogatives was the right it exercised of electing and deposing kings. Another very important function it exercised was the right of sanctioning the king's grants of *bocland*, i. e. the property of the state given to private individuals by charter, or book.

In course of time England became sufficiently consolidated to own only one lord or king. The distances, however, were so great that it was difficult for one man to rule England satisfactorily and to give the Government personal supervision. Accordingly under Edgar (957-975 A D) great earldoms were created, the *eorls*, of which were not unlike the petty kings of earlier days. This rather militated against that spirit of national unity which Alfred had won at such cost in his wars against the Danes (871-901 A D). Dr. Stubbs put the matter well when he said "The tendency of all the Anglo Saxon institutions was to produce a spirit of self-dependence; that was the strength of the system. Its weakness was the want of cohesion, which is a necessary condition of particles incapable of self-restraint in the absence of any external force to compress them. The power of combination was not indeed wanting, but it was exercised only in very small aggregations, for very small purposes, and those private rather than national. The allodial

system left the owner of land dependent on no earthly lord. The principle of combination in gilds and tithings, which to a certain extent was voluntary, on the one hand, and the system of commendation, which was entirely so, on the other, supplied a very indifferent means of national union. The unity of the tithing was far closer than that of the hundred, that of the hundred than that of the country, that of the county, or of the district governed by the same law, was far stronger than that of the kingdom. Self-reliance in great and small alike, without self-restraint, without the power of combination, with a national pride and yet no national spirit, laid England an easy though unwilling prey at the feet of the Conqueror" (Introductio to Chronicle of Benedict of Peterborough, Vol. II). We see then how difficult it was to produce this sense of national unity. The policy of Edgar, however, did not in his own case interfere seriously with the power of the king. That continued on the whole to grow. The king came to usurp many of the functions of the witanagemote, controlling the bocland without the assistance of the supreme council, trying cases independently of it, administering law generally in his own person, and of his unfettered will *giving tracts of land to his own servants or thanes*, who largely superseded the more ancient order of ealdormen or eorls in influence and power.

This last point is of much importance for in it are to be found the germs of the *feudal* as opposed to the allodial system of land tenure. The gradual transformation of the original method into the later is worthy of note. The ancient system was almost *familiar* in character. There the land was free; and the holders of it were not obliged to give any return in service or in kind to their eorl. The land belonged to the state, so to speak, and not the elected leader. All the service rendered to him was purely voluntary. Further, each freeholder had in his train many landless men of free birth who connected themselves with his interest and whom he housed and fed as inmates of his home and members of his family. Below them again were the serfs. They were menial servants, and in a manner slaves, but of their position in the Anglo-Saxon economy it is extremely difficult to

form an accurate idea. This attractive system, however, changed with the changing circumstances of England. Owing to the wars, both civil and with foreign enemies, into which the Saxons were drawn, the weaker freeholders were compelled to place themselves under the protection of the stronger, and having to surrender their lands and many of their rights in return for the eorl's help they received their fields again as his vassals. Then again landowners began the practice of letting out their land to inferiors who had to give certain services in return, and especially to help him in his private quarrels, and the eorls themselves gradually exercised such control over the shire and hundred and town moots, especially in their judicial character, that these tribunals acquired a character little different from that of the subsequent feudal courts of Norman barons. All this was very like feudalism.

Gradual changes in this situation were effected on the advent of the Normans. William the Conqueror was an astute man and he was wise enough to recognise the elective powers of the witanagemote. He had himself elected king by the great council of the realm and thus claimed to be not a conqueror but the legitimate successor of his predecessor on the throne. This right of the Witan was acknowledged by the English sovereigns for a considerable time afterwards, Rufus and Henry I. Henry II and John all being *elected* to fill the throne. Indeed it has to be clearly remembered that until the days of John the kings of England identified their cause with the people and the clergy as opposed to the barons. The Conqueror began the policy. In other words they supported Saxon institutions to a large extent. He had come to England as the leader of a number of peers or noble adventurers of rank equal to his own. *He resolved to raise himself above them.* He came to a country only tending to feudal customs, and he determined to seize opportunity for a modification of the system with which he was familiar. He gave domains to his co-adventurers, but in scattered districts, to each baron a little in this shire, a little in that. By this means he made it difficult for one of his Norman followers to gather his dispersed retainers to his standard. Then he made every

landowner take the oath of allegiance to himself directly as well as to his immediate feudal superior. Thus he broke the feudal power of his barons. Disputes in which Normans were interested had to be settled in the courts of *the shire* and *the hundred* and *the town*. In other words, William encouraged the Saxon judicial system. In religious matters he made himself practically supreme by declining to permit any Church synod to be convened, or any appeal to the Pope to be made without his sanction. Similarly no servant of his could be placed under the ban of excommunication without his leave. Here again he supported that spirit of religious independence which had characterised the attitude of the Saxon to Rome. Then he sent justices around England who noted the conditions under which land was held, its quality, its burdens and so on, and all this was entered in Domesday Book. All these measures were taken more in the interests of the English people than of the Norman barons. And last of all, to give the barons as little opportunity as possible of summoning their vassals to the field, the Conqueror and his successors down to Henry II made very frequent use of the militia of the realm—an entirely Anglo-Saxon institution—and of mercenary soldiers.

The same policy was continued during the reigns of William Rufus and Henry I. It is worthy of note that the former won the English to his side by the pledge that he would govern by the laws of Edward the Confessor—the old Saxon laws—and that he would allow his subjects to hunt freely after the manner of their Saxon fathers. Like William I and Rufus, Henry I continued to repress the Norman barons and to support the English. He acknowledged the rights of the Witan, promised to punish the injustice of the nobles, promised to protect Saxon wards and heiresses, and promised finally, to govern by the old English laws. We can easily see that by these measures the Norman line of kings strengthened their position by retaining such elements of feudalism as were favourable to themselves and agreeable to their English subjects and that they to a corresponding degree both alienated the sympathies of their barons and embittered the relations between their

feudal nobility and the original possessors of the land. The king was the supreme head of the state, the real landowner, the superior of every lord in the realm, the embodiment of justice, the protector of his people, the real fount of authority in the Church, the Executive of the kingdom. The servants in attendance at his court, namely the officers of the household and the high officers of State whom he appointed merely carried out his will. Thus it was that the powers of the Witanagemote—though that institution continued to exist—were for all practical purposes confined to the King, his Justiciar, who supervised the administration of justice and finance, his Chancellor who kept the Great Seal and was his principal Secretary of State, and his Treasurer who gathered the State revenues. These chief officers with some others formed the Curia Regis, or King's Court.

Henry II, who succeeded Stephen, was a man of much the same stamp as the Conqueror. The misgovernment during the reign of his predecessor, with the lawlessness of the barons, reacted in his favour. He was eminently a good *king*. To understand the situation of the realm when Richard I ascended the throne we must note carefully the changes sought or effected by Henry II during his momentous reign. He tried to purify the Church, and to enact that in civil and criminal cases the clergy should be tried in the ordinary courts like laymen. This had been the case until the Conqueror gave the Church the right to have separate ecclesiastical tribunals. Henry, however, failed to subordinate the Church to the State. But if he failed in his ecclesiastical policy he succeeded in his judicial reforms. He brought the local courts of the shire, the hundred and the town into close connection with himself by sending from his own Curia Regis certain circuit judges or justices in eyre to administer law at certain set intervals in the provincial counties and towns. One valuable consequence of this was that he put an end to the petty tyranny of the barons over the local courts. A great landowner had been wont to domineer from his castle over hundred-mote and townmote, and his own retainers were wont to get off if tried and his innocent victims were plundered

and imprisoned. This the justice-in-eyre appointed by Henry were in a position to remedy.

There was one aspect of Henry's rule, however, which was peculiarly distasteful to the English people. From the dawn of their history they had been wont to hunt freely. In spite of their promises to preserve this ancient privilege, the Norman kings enacted rigorous laws preserving the forests and streams. Henry was particularly harsh in his administration of the state-lands and forest laws. Ralph Niger says of him that "he afforded protection to the birds of the heavens, the fish of the river, and to the beasts of the earth, while he converted the ploughed land into pastures" Again the same authority tells us that no one living without the forests was allowed to collect twigs in the preserved woods, or to bring any forest-glade or pathless waste under agriculture without having foresters. William of Newbrugh, however, says that Henry was not so strict as the Conqueror who made no distinction between the manslayer and the deerslayer. From the Assize of Woodstock, 1184, may be gathered some idea of the severity of the forest laws enacted by Henry II. No one was to have bows or arrows or dogs in forests without the king's warrant or the warrant of some one authorised to grant the permission. Similarly no tenant was to sell or give away wood to the destruction or waste of his forest lands; but under the same safeguards he might use what was necessary for himself. Again all tenants of woods within the forests were to have their own foresters and these men were to come under pledges to protect the timber. The foresters of knights were to be supervised by the king's foresters. Twelve knights were to be appointed in every shire as verderers to protect the deer and the woods, specially the bosky coverts. Other four were authorised to (agist) let out the king's forests for the pasturing of cattle and to receive pannage, *i. e.* money for the mast of the king's forest such as beech nuts, and acorns, the king receiving the privilege of first helping himself according to need. If any forester were guilty of negligence in his charge and suffered it to be destroyed the document laconically remarks that nothing will be taken from the delinquent

save 'proprium corpus'—his 'life' The ninth clause enacted that "no clerk was to be free of the king's venison, or of the king's forests, it was strictly charged upon his foresters that if they found any clerks making free of the forests they should not hesitate to lay hands upon them, to retain them and to attach them, and the king himself would warrant his officers right well."

Punishment could be avoided by giving security until the third offence was committed, but then the transgressor forfeited his life. It was also enacted that dogs hunting wild animals in their peaceful retreats should have their feet cut off. One curious provision was that no tanner or dresser of skins might stay in the forests. They had to live in towns. The obvious reason was that as tanners require bark to cure their leather they might have been tempted to injure the trees. Lastly, no one was permitted to engage in hunting by night. The penalty attached to this breach of the law was imprisonment for one year and a substantial fine. Such were Henry's laws and they continued in force through the reign of Richard.

We now turn to the system of taxation in the reign of Henry. The old Saxon gelds were retained in large measure, and where their objects were no longer served were withdrawn as obsolete. One great source of revenue was the land tax, or the assessed county rents. This was a perquisite of the king and the main source of his royal revenue, amounting to a sum of £8,000 annually. Another source of profit to the king's purse was the ancient Danegeld, a tax originally instituted to meet the expenses of the Danish wars. In the days of the Conqueror it amounted to two shillings a hide of land. It was generally imposed arbitrarily and under that name became so obnoxious that Henry II. or Becket allowed it to lapse. A third channel of revenue was the curious practice of claiming forced gifts. If given by counties it was called a *donum*; if given by towns it was known as an *auxilium*. It was not an annual charge, but, like the Danegeld, an occasional call. It was known by different names according to the object for which it was imposed. The *donum* simple was the tax levied on tenants in socage. By socage is meant the obligation

of rendering service which was always definite and fixed by law, but which might be honourable or the reverse, free or villein, under which the franklins lay. Talliage or the *auxilium burgorum* was a term by which we are to recognise the taxes in the way of subsidies levied for the king's benefit on towns. By *scutage* was meant the tax laid on knight's fees. The fee of a knight, whose service was honourable, but uncertain, consisted of eight hides of land. This was the *donum militum*. By *scutage* or shield money, a knight was exempted from following the king to war. It was a convenient way of replenishing the royal coffers; of impoverishing the barons; and of hastening the decay of feudalism, for by means of this device the Norman kings were enabled to dispense with the levies of their vassals, and to call up instead the English fyrd or militia, while they also had the power to employ mercenaries. By the assize of arms of date 1181 Henry II. enforced conscription and every freeholder had to provide arms for himself according to his means down to the man whose property was valued at only 10 marks, whether he were burgher or freeman. This system of taxation continued practically unchanged through Richard's reign.

It is necessary on our part to make a brief reference to the condottieri or the mercenary levies so commonly employed at the close of the twelfth century as indeed similar levies have been hired for warlike purposes in all historic times. Benedict of Peterborough tells us that Welshmen were found in large numbers in the pay of England, but another authority tells us that a still larger proportion of Spaniards (from Arragon and the Basque Islands, and Flemings were to be found in the English ranks. Many mercenaries were honourable soldiers, and, as a matter of fact, representatives of all or almost all the nations of Europe were to be found amongst these mercenaries. There were, however, in the time of Henry II, and Richard, mercenaries of a dangerous type, men of a lawless disposition breaking every social institution, receiving into their society all manner of reprobates and criminals of both sexes, and

training up their children in crime, robbery, and violence. They were of mixed blood, without nationality, without land, without religion, with the bare tie of pay to the leader they followed for the time being. "They were frequently led," says Stubbs, "by banished or landless lords, who, raising the sinews of war by means of plunder, were eager to take advantage of any disturbance to obtain a settled position. It is unnecessary to pursue them through the reigns of Richard and John, but it may be observed that they were undoubtedly the precursors of the famous free companies of the following centuries, which were known by the name of Catalans, or among the Greeks by the more heathenish name of Almugavares. It may even be a question whether the mysterious proscribed races existing in some parts of Europe may not be the descendants of some of these detested bodies of men." These mercenary races were the following, Basques, Flemings, Brabancons, Hannyers, Asperes, Pailier, Navar, Turlau, Vales, Roma, Cotarel, Catalans, Aragones. Such is the enumeration given by Geoffrey of Vigeois.

But the circumstance which above all others embittered the relations of the Norman masters and their English subjects was the language question. It had too often been the fact that the conqueror's contempt for the conquered has extended to the very tongue of the vanquished race. For two centuries after the Conquest French was the language employed not only in the Court and in baronial halls, but also as the official language. Every government post required from its occupant a competent knowledge of Norman French, and the new language was the language of the law courts and schools of learning. The consequence was a great infusion of new words into our language, Anglo-Saxon as it was at that time,—in particular terms relating to feudalism, war, law, and the chase. By the reign of Richard I. the process of assimilation was far advanced, but amongst the yeomen or franklins and still more so among the villeins, the Anglo-Saxon tongue was the vehicle of conversation and Norman-French was ill spoken. Of this ignorance the Norman took

full advantage, and much injustice was done to the subject classes in consequence.

We have given a somewhat extended account of the relations of the Anglo-Saxons to the Normans, and specially of the condition of England in the reign of the second Henry, but this has been necessary because the situation during Richard's reign remained unchanged from what it was in the time of his father Ecclesiastically, judicially, socially, there was absolutely no difference.

VI. THE CRUSADES.

A D. 1095.

BY COLONEL G PROCTER C B

Professor, Royal Military Academy, Sandhurst.

THE term CRUSADE is derived from the French word *Croisade*, and is employed to designate that series of extraordinary expeditions undertaken by the Western nations of Europe, during the eleventh and twelfth centuries, for the recovery of the Holy Land from the Saracens and Turks. The space of time consumed in these strange enterprises extends over nearly, if not quite, two hundred years, and in whatever light we contemplate them, they constitute one of the most interesting chapters that is to be found in the annals of mankind. Nothing like them had been seen before in either the ancient or the modern world, and nothing like them has been seen since, and it is 'own object to investigate the causes which led to them, to describe the incidents by which they were accompanied, and to estimate the consequences that followed from them.

The predisposing circumstances which led to those famous enterprises, and thereby impressed such singular features on the history of the period, are to be sought rather in the general aspect and feelings of society during the ages immediately antecedent, than in the occurrence of any particular events. Amidst the lawless violence which preceded and attended the settlement of the feudal system, the voice of religion could seldom be heard above the perpetual din of armed rapine; and her influence, instead of being habitually exercised over

the consciences of men, was felt only with startling remorse in some brief interval of sickness or calamity. Then, the rude and superstitious warrior, with the same untempered energy of passion, was prepared to rush at once from the perpetration of atrocious crime to seek its atonement in exercises of the severest penance. Equally among churchmen and laity, the devotional spirit of the times, such as it was, knew no other mode of reconciliation with offended Heaven, than in these acts of mortification. But if many sought to expiate their guilt in the passive austerities of the cloister, it was more congenial to the restless and enterprising character, which marked the Northern mind, to embrace the encounter with fatigue and peril, as the surest test and the most acceptable tribute of repentant faith. The Romish clergy, therefore, probably only indulged instead of creating a popular inclination, when, in the eighth and ninth centuries, they began to commute the more ancient penances enjoined by the canons of the church, for pilgrimages to Rome, to the shrines of various saints, and above all to Jerusalem. The desire of visiting the places on which celebrated events have occurred, seems, indeed, a curiosity too deeply implanted in our nature to belong to any particular time or condition of man, but the associations connected with the hallowed scene of human redemption were calculated to sanctify this feeling with peculiar interest, and had rendered journies to Jerusalem not uncommon in some of the earliest ages of Christianity. When this practice was communicated to the Gothic nations, the love of pilgrimages gradually became almost a universal passion; and though its objects were deformed by the grossness of superstition, and its course much diverted to Rome itself, and to those shrines in different countries at which pretended miracles were wrought, especially that of St James at Compostella, in Spain, the stream of mistaken yet sincere devotion continued to set steadily towards the shores of Palestine.

But the impulse which, above all others, had a tendency to increase the ardour for pilgrimages, arose from a glowing belief, early in the tenth century, that the end

of the world was at hand. It was imagined that the thousand years mentioned in the Apocalypse would speedily be fulfilled; that the reign of Antichrist approached; and that the terrors of the last judgment would immediately follow. In proportion as this erroneous interpretation of sacred prophecy gained wider credence, the Western World became violently agitated with fearful forebodings of the destruction which awaited the earth; every delusive form of propitiation for sin, in penance and pilgrimage, was eagerly embraced; and as it was concluded that to visit the scenes of redemption was both a meritorious and a preservative act, multitudes annually flocked to Jerusalem, to revive and recover those hopes of salvation which withered under the remembrance of habitual guilt. When an expedient so quieting to the consciences of men in a state of society equally fruitful of crime and superstition, had once been discovered, inducements were not wanting for its repetition; and the custom surpassed and survived its original impulse and occasion. Throughout the tenth and eleventh centuries, the passion for pilgrimages was ever on the increase; and it is recorded of a single company which visited the Holy Sepulchre, about the middle of the latter age, that its numbers were no fewer than seven thousand persons.

Foremost among the devotees, as among the warriors of the times, were the Normans. That singular and high-spirited people, in every respect the most remarkable of the barbarian races, had no sooner become converts to Christianity, than they strangely infused into their religious profession the same wild and enthusiastic temper, the same ardour for adventurous enterprise, which had distinguished their Pagan career. The conquest of Southern Italy, which originated entirely in the casual return of their pilgrims from the Holy Land through that theatre of Saracen warfare, is in itself a striking memorial both of their addiction to such religious journeyings, and of the equal readiness for either devout or martial achievement by which they were animated. Traversing Italy in the route between their own land and the Mediterranean ports which

communicated with Palestine, in small but well-armed bands, the Norman pilgrims were prepared alike either to crave hospitality in the blessed name of the Cross, or to force their way at the point of the lance. Their victorious establishment in Italy tended to increase their intercourse with the East, their daring assaults upon the Byzantine empire, though foreign to our present subject, attest their undiminished thirst of enterprise, and we shall find the sons of the Norman conquerors of the Sicilies and England figuring among the chief promoters and warriors of the First Crusade.

Such a union of religious and martial ardour, however, was by no means confined to the Normans, and the eleventh century was marked, throughout western Europe, by the general expansion of a spirit, of which the organized result may be numbered among the most active and powerful causes of the crusades. This was the institution of CHIVALRY. The rude origin of a state of manners so extraordinary in itself, and so restricted to the descendants of the great northern race, is obviously to be found in those ceremonies which, among their ancestors in the German forests, attended the assumption of arms by the youthful warrior. In subsequent ages the same forms of martial investiture, with little addition of variation, were preserved among the conquerors of the Roman empire, and perpetuated in every kingdom which they had founded. In the Lombard annals, in a recorded act, as well as occasionally in the capitularies of Charlemagne, and in the chronicles of our own Saxon era, are to be found sufficient evidence of a common practice in the ceremonial investiture of knighthood. We may here overleap the chain of circumstances which, in later connection with feudal and social obligations, imparted to the spirit of chivalry, which in the outset was only essentially martial, its more graceful virtues of loyalty and honour, courtesy and benevolence, generosity to enemies, protection to the feeble and the oppressed, and respectful tenderness to woman. To trace the growth of these beautiful attributes of chivalry, as a moral and social system, belongs not to our present inquiry, and it will suffice to

notice in this place that admixture of religious ideas and duties with a military institution, which converted it into a ready engine of superstitious excitement, and singularly disposed the public mind of Europe for any enterprise of fanatical warfare.

The exact epoch at which chivalry acquired a religious character, it is neither easy, nor is it material, to ascertain. In the age of Charlemagne, and in his empire at least, the form of knightly investiture was certainly unattended by any vows or ecclesiastical ceremonies. But in the eleventh century, it had become common to invoke the aid of religion in the inauguration of the knight; his sword was laid on the altar, blessed, and even sometimes girded to his side, by the priest; and his solemn vow dedicated its use to the service of Heaven, in the special defence of the church, as well as the general protection of the weak and the oppressed. The more complete conversion of the whole process of investiture into a religious ceremonial, the previous vigils, confession, prayer, and receipt of the sacrament; the bath and the robe of white linen, as emblems of purification; all those preparations, in short, by which the entrance into the knightly, was designedly assimilated to that into the monastic profession, formed the growth of rather later times. But there is abundant proof of the success of the church, before the Crusades, in infusing some religious principle into the martial spirit of chivalry. For this, justice has scarcely been extended to the motives of the Romish clergy by different classes of writers, who, whether from indignation at the real corruptions of that church, or from hostility to the cause of Christianity itself, can discover only unmingled evil in the ecclesiastical policy of the middle ages. But apart from the lower and more interested purpose, in itself surely not unjustifiable, of converting the martial temper of lawless communities into a means of defence for the church, the clergy of the eleventh century appear to have laboured with a zeal and sincerity above suspicion, in mitigating a spirit which they could not subdue. Their efforts to soften the ferocity, and harmonize the feelings of the times by

their reprobation of private wars, and judicial combats, are deserving of all praise, and there seems no reason to doubt that, in covering the ceremonies of chivalry with the sanction of religion, their policy was originally animated by a principle equally praiseworthy. In the same knightly vows which they demanded or registered, at the altar, engagements to abstain from secret perfidy and open wrong, to shield the oppressed, and to do justice to all Christian men, were at least mingled with the obligation of fidelity and protection to the church itself. The ultimate extension of these pledges into the imaginary duty of warring to the utterance against all infidels, was indeed as incompatible with the generally peaceful designs of the clergy, as it was repugnant to every genuine precept of the gospel. But in a period so turbulent that even the ordinary social virtues could be no better exercised and protected than at the sword's point, a warlike and ignorant race passed, by an easy and obvious transition, into the monstrous error of believing, that the sincerity of their faith and the cause of divine truth were to be proven and upheld by the same carnal weapon.

This doctrine was too congenial both to the fierce manners and superstitious feelings of the laity to need the suggestions of the ecclesiastical order for its excitement; and it may well be questioned whether the clergy directed or merely shared and obeyed the impulse of the times. They who can see nothing in the pilgrimizing and crusading madness of the tenth and eleventh centuries but the influence of a crafty system of ecclesiastical policy, attribute to the clergy a far greater superiority of intellect over the spirit of their age than they apparently possessed, only to fix the deeper stigma upon the abuse of their power. It is not only more probable in itself, but more consistent with historical evidence, to conclude that they were fervently imbued with the fanaticism which they are accused of having coolly excited; a vast number of prelates and inferior ecclesiastics shared in the toils and dangers of pilgrimages and Crusades, and the sincerity of the preachers and the warriors of those expeditions must in general be

tried by the same standard of mistaken enthusiasm. In every sense, indeed, it was the union of religious and martial principles, first effected in the chivalric institutions, which prepared and prolonged the fanatical madness of Europe; the profession of arms became hallowed by its presumed dedication to the service of Heaven; and we may, therefore, enlarge on the definition of a celebrated writer, in pronouncing chivalry to have been at once both a principal cause and an enduring consequence of the Crusades.*

Such, then, through the united influence of martial and superstitious feelings, were the circumstances which predisposed the nations of Western Europe for any enterprise of fanatical warfare. The immediate occasion of the Crusades must be related in retrospect to the fall of Jerusalem, and the affairs of both the Byzantine and Mohammedan empires. During a long interval of above four centuries, between its capture by Omar, and by the Seljukian Turks, Jerusalem had shared the vicissitudes of Saracen revolution, and the treatment both of its Christian inhabitants, and of the pilgrims who thronged to its sacred places, was variously affected by the temper of its Mussulman lords. After the fierce spirit of intolerance, which animated the Saracens in their early career of proselyting conquest, had subsided, and during the more tranquil period of the Khalifate, no obstacle was opposed either to the exercise of worship by residents, or to the resort of devout strangers. The spot which tradition had assigned to the Holy Sepulchre, together with the church of the resurrection originally built by Constantine the Great, were left in possession of the Christians, and satisfied with the exaction of a small tribute from every inhabitant and pilgrim, the Saracen governors even encouraged the periodical increase of population which swelled their revenues. The reign of Haroun Al Raschid was especially marked as a period of undisturbed communication between the Latin world and Jerusalem, and the transmission of the keys of the city to Charlemagne by that Khalif, though assuredly not designed as a surrender of its sovereignty,

* Gibbon.

was an elegant expression of esteem for the emperor of the Western Christians, and a pledge of secure access for his subjects.

When, in the tenth century, Jerusalem fell under the dominion of the Fatimite Khalifs of Egypt, the resort of pilgrims to Jerusalem was equally protected by the first two princes of that dynasty, who were not insensible to the benefits of the commercial intercourse of the same fleets which conveyed these devout passengers. But when the phrensy of Hakem, the third Fatimite Khalif, instigated him to destroy, or at least greatly to injure, the church of the resurrection and the Rock of the Sepulchre, the horrors of a persecution which he at the same time inflicted on the Christians of Jerusalem, interrupted the devotional visits of their western brethren; and the report of his sacrilegious tyranny first excited that indignation of the Latin world at the possession and profanation of the Holy Sepulchre by infidels, which afterwards burst into action with an energy so tremendous. Before the institutions of chivalry were sufficiently matured to feed this kindling spirit, the death of Hakem, and the return of his successors to a more tolerant policy, again opened the shores of Palestine to the devotion of Europe; the Church of the Resurrection rose from its ruins, the Holy Sepulchre was repaired, and the custom of pilgrimage, stimulated by its temporary repression, was renewed with tenfold ardour. An immense tide of population flowed from every western country towards Jerusalem, and, in the language of a contemporary chronicler, the innumerable multitude of pilgrims comprehended the lowest and middle orders of the people, counts, princes, and dignified prelates, and even women, as well of noble as of poorer condition.

During the remaining period of the Fatimite dominion in Palestine, these pious visitants continued to experience from the Musulman tyrants of the land, in the alternations of policy and caprice, just sufficient protection to encourage their concourse, with abundant injuries to exasperate that desire of vengeance which they communicated to the whole western world. Pre-

cisely when this feeling, nourished by the general dispositions in the social state of Europe to which we have referred, had acquired full strength, it was forced into impetuous action by one of those sudden and violent vicissitudes of revolution, to which Asia in every age of her history has been subject. In their rapid career of conquest, the Seljukian Turks, in an uncertain year towards the close of the eleventh century, became the masters of Palestine. Those recent and fierce converts to Islamism, appearing as the champions of the Abassidan Khalifs of Bagdad, were animated with equal hatred against the Fatimite possessors and the Christian tributaries of Palestine; and their entrance into Jerusalem was marked by an indiscriminate massacre. The fanatical cruelty of a race of barbarians, with the sanguinary precepts of the Koran freshly engrafted on their native ferocity, was untempered, like that of the more civilised Saracens, by any motives of toleration, the Christian clergy in Jerusalem were frequently tortured and imprisoned in mere wanton fury, or for the sake of the ransom which their sufferings wrung from their brethren, and the Latin pilgrims, who, in defiance of danger, were still urged by pious impulses to visit the Holy land, were exposed in their journey through it, and in their devotions at the Sepulchre, to every variety of insult and spoliation from the savage and greedy Turks. The reports which they circulated on their return, both of the afflictions of the church of Jerusalem and of their own endured wrongs, agitated all Christendom with an universal sentiment of mingled horror, shame, and vengeance, at the profanation of the holy places of Jerusalem, the imaginary disgrace of suffering the scenes of human redemption to remain in the hands of sacrilegious infidels, and the conviction that the punishment of their impious atrocities was a duty enjoined equally by religion and by honour.

While these feelings were shared with deep sincerity alike by the great body of the clergy and laity of Western Europe, events had arisen in the state of the Byzantine empire, which gave the papal see an immediate motive of political interest in directing the strong impulse of the age to a religious war.

When the victorious career of the Seljukian Turks, under Alp Arslan, began to threaten the safety of Constantinople itself, the Emperor Michael VII, in the extremity of his distress and terror, grasped at a faint hope of succour by addressing himself to the ruler of the Latin church. Through a mission to Pope Gregory VII he exposed the common danger of Christendom from the new growth of the Mohammedan power, declared his reverence for the papal authority, and implored its exercise for his aid among the princes of the West. Such an application, which seemed to promise the submission of the Greek church to the papacy, open views of aggrandizement, too congenial to the towering ambition and adventurous spirit of Gregory to be received with indifference, and he strenuously exhorted the sovereigns of Europe, by encyclical epistles, to arm against the infidels. In these letters the principal recommendation was the union of the two churches of Christendom for a general armament against the Turks; but in a single passage announcing that fifty thousand warriors had already declared their willingness to be led to the redemption of the Holy Sepulchre, is first plainly shadowed out the great subsequent design of the Crusades.

The proposal of Gregory VII was not yet, however, directed with sufficient singleness of purpose to the shores of Palestine to inflame the kindling enthusiasm of the West, and the opportunity or maturing his daring project was reserved for his successor and imitator, Urban II. A renewal of the supplication which had been addressed to Gregory was produced by the increasing distress of the eastern empire, and the subsequent connection of its affairs with the first crusade, requires that we should here briefly trace the thread of the Byzantine annals from the accession of Alexius Comnenus. That prince, at the outset of his reign, found his dominions assailed simultaneously on opposite extremities by the arms of the Normans of Italy and the Seljukian Turks. The invasion of Greece by Robert Guiscard, the first Norman Duke of Calabria, with the magnificent design of conquering the Eastern empire, demanded the earliest care of Alexius, and though his resistance was gallant and vigorous, his defeat by the Norman in the great battle of Durazzo, shook the tottering fabric of Byzantine power to its centre. The distraction of an Italian war arrested Guiscard in

the subjugation of Greece, and perhaps saved Constantinople from his assaults; but his enterprise had favoured the progress of the Turks in the eastern provinces of the empire; and Alexis was compelled to purchase their forbearance by the formal cession of Asia Minor. The establishment, in that wealthy region, of the subordinate Seljukian kingdom of Roum, or of the Romans,—a title in itself insulting to the proud pretensions and fallen majesty of the successors of Constantine—contracted the eastern frontiers of their empire to the shores of the Bosphorus and the Hellespont. The residence of Solyman, the Sultan of Roum, was fixed at Nice in Bethynia, within an hundred miles of Constantinople; and the Turkish outposts were separated only by the strait from the imperial capital. A hollow pacification did not prevent Solyman from meditating the passage of that channel, and his preparation of a naval armament filled Alexis with reasonable alarm for the safety of the European remnant of his dominions. Following the example of Michael VII, he addressed the most earnest entreaties for succour to the Pope and the temporal princes of western Christendom. The independent partitions of the Seljukian conquests on the death of Malek Shah, and the decline of the Turkish power through intestine dissensions, relieved the pressure on the Byzantine empire, and Alexis was enabled even to recover some portion of Asia Minor from the successor of Solyman; but his envoys were yet resident at the Papal Court, when by an instrument apparently far more powerless, that spark was struck into the enthusiasm of Europe, which threw its combustible elements into one general conflagration of religious warfare.

The name and story of the extraordinary individual who lit up this unquenchable flame of fanaticism, must be familiar to every reader. Peter the Hermit was a poor gentleman of Picardy, who, after following in arms his feudal lord, Eustace de Bouillon, and vainly attempting to improve his fortunes by an alliance with a lady of noble family, had, in some moment either of disappointed ambition, or of awakened remorse for deeper guilt, escaped from a profitless service and a distasteful marriage, to the refuge of the cloister. But the restless fervour of spirit, which afterwards produced effects so memorable, led him shortly to desert the monastic profession for a life of

superadded that of a pilgrim to the Holy Land. The scenes which he witnessed, the sufferings which he endured, in this expedition, were of a nature to confirm the mental distemper which had been nourished in his cell. At Jerusalem his indignation was excited by the cruelties of the Turks to the Christian residents and pilgrims; his piety was shocked at the profanations with which the Holy Sepulchre was insulted by those barbarian infidels. He fancied himself inspired by Heaven to effect its deliverance from their hands; and in a conversation with the Patriarch of Jerusalem, he declared his purpose to rouse the princes and people of the West to avenge the disgrace of Christendom. He possessed many qualities which, notwithstanding an unpromising exterior, peculiarly fitted him for the task to which he thoroughly devoted himself. He was inspired with the genuine spirit of enthusiasm regardless of bodily privation and fatigue, steadfast in purpose, ardent in imagination, and, above all, animated by that admixture of pious intentions with personal vanity, which has deluded the fanatic of every age. When he first emerged from obscurity, and burst upon the world as the preacher of a religious war, he is described as emaciated by self-inflicted austerities and wayfaring toil, diminutive in stature, mean in appearance, and clad in those coarse weeds of a solitary, from whence he derived his surname of the Hermit. But his eye beamed with fire and intelligence, he was fluent in speech, and the vehement sincerity of his feelings supplied him with the only eloquence which would have been intelligible to the popular passions of his times.

Having obtained from the Patriarch of Jerusalem letters of credence and supplication for the cause which he had undertaken, Peter, on his return to Europe, repaired at once to the Papal Court, and found in Urban II. an astonished but ready listener to his magnanimous project. The pope recognised, and perhaps sincerely credited, the Divine authority of his mission; but the views of Gregory VII. were not forgotten by his successor, and motives of ambition, sufficiently strong to induce his assent, must have been suggested by the embassy of Alexius, and the desire of extending the authority of the Papal See over the churches of the East. The probability that schemes of mere wordly policy were at least mingled with the religious impressions of Urban II. is increased by the assertion

of a well-informed writer of his times, that he had recourse to a temporal counsellor, who had in his own person proved the weakness of the Byzantine empire. This was Boemond, natural son of Robert Guiscard, who had attended his father in his daring invasion of Greece, and whose ambitious spirit was now impatiently restrained within the narrow limits of a Neapolitan fief. The Norman prince, whose selfish and wily character strikingly developed itself in the subsequent events of the Crusade, was little influenced by the devotional fervour of the age, and if his advice determined Urban to direct the enthusiasm of Europe to the shores of Palestine, we may readily believe the chronicler that it was founded more upon political than religious considerations.

However this may have been, the Hermit of Picardy quitted the Papal Court strengthened by the approbation and the promises of the spiritual Chief of Christendom; and travelling over Italy and France, he everywhere proclaimed the sacred duty of delivering the sepulchre of Christ from the hands of the infidels. Unless we bear in mind the prodigious influence of those superstitious and martial feelings which together absorbed the passions of a fierce and ignorant age, it is difficult to conceive the recorded effects of the Hermit's preaching; and language has been exhausted in describing after contemporary authorities, the innumerable crowds of all ranks which thronged cities and hamlets, churches and highways, at his voice, the tears, the sighs, the indignation excited in these multitudes by his picture of the wrongs of their Christian brethren, and the sacrilegious defilement of the Holy Sepulchre, the shame and remorse which followed his reproaches at the guilty supineness that had abandoned the blessed scenes of redemption to the insults of infidels, the eager reception of his injunctions to every sinner to seek reconciliation with Heaven by devotion to its cause, and the rapture which his denunciations of vengeance against the Saracen enemies of God awakened in the stern hearts of congregated warriors. The fanatical austerity of the preacher, which was proclaimed in his withered form, his squalid attire, and his abstemious diet; the voluntary poverty which distributed to the indigent the alms vainly designed for its own relief, the rude eloquence of speech and gesture, which flowed from impassioned sincerity, were all in deep unison with the religious sentiments of his

hearers the appeal to arms roused with irresistible strength that double excitement of devotion and valour which animated, as with a blended and inseparable principle, the Christian chivalry of Europe

The Pope had dismissed the Hermit with the assurance that he would strenuously support his great design, and the enthusiasm which Peter had awakened by his preaching was restrained from bursting into action, only by eager expectation of the fulfilment of the pledge. At Piacenza, Urban first convoked the prelates of Italy and the neighbouring regions; four thousand inferior clergy, and thirty thousand lay persons, are computed to have flocked to the scene, and the legates of the Eastern Emperor having been admitted into the assembly to expose the dangers which menaced their country and all Christendom from the progress of the Turks, and to implore the aid of the nations of the West against the infidels, it was resolved to promote the demand, and to mature the design of a holy war, by the authority of a more general Council. Urban was directed in his choice of a place for its assemblage by the partialities of birth, by the predominant martial and religious spirit of his native country, France, and by the special invitation of Raymond, Count of Thoulouse. Clermont, the capital, of Auvergne, was appointed for the seat of the Council, [1095] at which the Pope in person presided, and an immense multitude of clergy and laity of all ranks, from France, Italy, and Germany, gave their attendance. During the first week after the opening of the Council, its deliberations were chiefly engaged in the enactment of some general provisions for the improvement of morals and the repression of private war but on the ninth morrow of the session, the Pope himself ascended an elevated pulpit in the open air, and preached the sacred duty of redeeming the sepulchre of Christ from the infidels, and the certain propitiation for sin by devotion to this meritorious service. His fervent exhortations were addressed to a multitude already deeply imbued with fanatical purpose, his inference of a divine command for the holy war was interrupted by one universal and tumultuous cry of "It is the will of God;" and the slightly varied acclamations of *Deus vult*, *Dieux el vult*, and *Deus lo vult*, expressed the common enthusiasm of the clergy and the people, while it marks the pure retention of

the Latin tongue in the familiar speech of ecclesiastics, and the popular corruptions which it had undergone into the two great northern and provençal dialects of France. At the instant when their cries resounded throughout the vast assembly, the figurative injunction of Scripture to the sinner, to take up the cross of Christ, suggested to Urban the idea that all who embraced the sacred enterprise, should bear on their shoulder or breast that symbol of salvation. The proposal was eagerly adopted; the Bishop of Puy first solicited the Pope to affix the holy sign in red cloth on his shoulder; and the example being immediately followed, the cross became the invariable badge of the profession, while it gave an enduring title to the warfare of the *Croisé* or Crusader. The first temporal prince who assumed the cross was the Count of Thoulouse, and his offers, through his ambassadors, to devote his powerful resources, as well as his person, to the cause, were hailed with admiration. Before the Council broke up, Adhemar, the Bishop of Puy, was invested by Urban with full authority as papal legate for the conduct of the expedition and the following spring was appointed for the period of its departure to the east.

The decision of the Council of Clermont was welcomed throughout the Latin world with joyful assent, and Europe echoed with the clang of warlike preparation for the sacred enterprise. France, Italy, and Germany, were inspired with a common ardour, the same spirit was communicated to the British Islands, and penetrated the remoter region of Scandinavia, and if Spain did not equally respond to the call, it was only because the Christian chivalry of Castile and Arragon were already occupied on a nearer theatre of religious hostility, in the long contest with their Saracen enemies. In every country, and among all ranks and conditions of men, the master passions of fanatical and martial zeal were fed by various impulses of action. The chief inducement beyond doubt was a canon of the Council of Clermont, by which the performance of the crusading vow was accepted as a full equivalent for all ecclesiastical penances. This decree is memorable in itself as having first suggested, or at least rapidly extended, the idea of granting plenary indulgences the sale of which for money was afterwards converted by the cupidity of the Popes into so profitable an expedient for replenishing their

coffers, and became the most scandalous practical corruption of the Romish Church.

To the feudal nobility and their followers, the commutation of penances for a military enterprise was peculiarly grateful. The anathemas of the church against private wars, the enforcement of the truce of God, and the prohibition to bear arms, or to mount on horseback, which the clergy often employed as a form of penance, were all grievous to an order in whom the love of arms and rapine struggled with the terrors of superstition. An injunction to religious warfare, which relieved their fears, while it promised free indulgence to their favourite pursuits, was gladly embraced as the very easiest mode of reconciling their usual course of life with expiation for its disorders, and so admirable, in the judgment of the age, appeared this discovery of a mode of atoning for its prevalent crimes by their very repetition, that a chronicler emphatically eulogizes it as a new kind of salvation. Nor were there wanting the worldly incentives of avarice, ambition, and renown, still further to animate the mistaken sense of religious duty. The exaggerated tales of pilgrims and traders were filled with pictures of oriental wealth, the subjugation of Asia seemed an easy and glorious achievement; and the chivalry of Europe already shared in imagination the countless treasures and fertile provinces of the gorgeous east.

By the remaining classes of society the same mingled influence of spiritual and temporal motives was equally felt. While numbers of the clergy sincerely shared the general fanaticism, the conquest of Asia opened prospects of wealthy establishments to the higher order of ecclesiastics, the monks found at least a meritorious occasion of escape from the irksome restraint of the cloister, and the peasantry from feudal bondage to the soil. Under the pretence of a holy purpose which it was decreed sinful to prevent, debtors were protected both from the present demands of their creditors and the accumulation of interest during their absence, criminals were permitted to elude the pursuit of justice; and offenders of every degree, under the special safeguard which the church threw over the performance of their vows, were enabled to defy the vengeance of the secular law. Lastly, even the speculations of an infant commerce assisted the general excitement, and the merchants of Italy, in particular, engaged with

avidity in enterprises from which, in effect, they alone, by the establishment and extension of a lucrative maritime trade, derived any solid and durable advantage.

Yet all these were but the secondary motives of that one mighty impulse, under which all the ordinary considerations of life, all the ties which bind men to home and country, to kindred and possessions, were alike disregarded. To obtain funds for so distant and expensive an enterprise, princes and high nobles mortgaged, or even alienated their vast domains; warriors of inferior rank either wholly abandoned their feudal estates and obligations, or prepared to follow their lords in voluntary service; lands were everywhere converted into money; horses, arms, and means of transport were collected at exorbitant prices; and valuable property of all kinds was recklessly sacrificed on the most inadequate terms to colder or craftier dealers. Yet even among such, the irresistible force of example often prevailed, the awakening conviction of duty, the thirst of glory, or the dread of reproach, was gradually imparted to every bosom not wholly insensible to religion and honour, and the prudent or designing purchaser in one hour was himself the deluded seller in the next. Nor was the contagion of fanatical adventure confined to the chivalric order. Not only ecclesiastics deserted their benefices, and monastic recluses their cells, but mechanics and rustics forsook their occupations, and exchanged their implements of industry for weapons of offence, and women of all ranks, with an abandonment of the more timid and becoming virtues of their sex, which produced equal misery and scandal, either left their husbands behind them, or with their children swelled and encumbered the unwieldy masses of helpless pilgrims. Moreover, the superstitious confidence of atonement for past crimes, and the expectation of license for future enormities, equally attracted the vilest portion of mankind. Robbers, murderers, and other criminals of the deepest dye, professed their design to wash out their guilt in the blood of the enemies of God. The aggregate of the immense multitudes who thus assumed the Cross could scarcely be accurately computed, in an age so unfavourable for collecting the details of statistical calculation. By one chronicler it is vaguely estimated at six million of persons, by a less credulous contemporary it is denied that all the kingdoms of the West could supply so vast

a host but even the exaggeration proves that the original design of enthusiasm would have totally depopulated Europe, and after making every deduction for the influence of delay, returning reason, and the accidents of life, in cooling the first burst of fanatical fervour, the numbers which actually fulfilled their purpose justify the assertion that whole nations, rather than the mere armies of western Christendom, were precipitated upon Mohammedan Asia.

VII. THE THIRD CRUSADE

BY DR. CHARLES MACKAY, L.L.D

1189 1192

We now come to the consideration of the third Crusade, and of the causes which rendered it necessary. The epidemic frenzy, which had been cooling ever since the issue of the first expedition, was now extinct, or very nearly so, and the nations of Europe looked with cold indifference upon the armaments of their princes. But chivalry had flourished in its natural element of war, and was now in all its glory. It continued to supply armies for the Holy Land when the popular ranks refused to deliver up their able-bodied swarms. Poetry, which, more than religion, inspired the third Crusade, was then but "*caviare* to the million," who had other matters, of sterner import, to claim all their attention. Put the knights and their retainers listened with delight to the martial and amatory strains of the minstrels, minnesangers, trouveres, and troubadours, and burned to win favour in ladies' eyes by shewing prowess in the Holy Land. The third was truly the romantic era of the Crusades. Men fought then, not so much for the sepulchre of Jesus and the maintenance of a Christian kingdom in the East, as to gain glory for themselves in the best and almost only field where glory could be obtained. They fought, not as zealots, but as soldiers, not for religion, but for honour, not for the crown of martyrdom, but for the favour of the lovely.

It is not necessary to enter into a detail of the events by which Saladin attained the sovereignty of the East, or how after a succession of engagements, he planted the Moslem banner once more upon the battlements of Jerusalem. The Christian knights and population, including the grand order of St John, the Hospitallers, and the Templars, were sunk in

an abyss of vice, and, torn by unworthy jealousies and dissensions, were unable to resist the well-trained armies which the wise and mighty Saladin brought forward to crush them. But the news of their fall created a painful sensation among the chivalry of Europe, whose noblest members were linked to the dwellers in Palestine by many ties, both of blood and friendship. The news of the great battle of Tiberias, in which Saladin defeated the Christian host with terrible slaughter, arrived first in Europe, and was followed in quick succession by that of the capture of Jerusalem, Antioch, Tripoli, and other cities. Dismay seized upon the clergy. The Pope (Urban III) was so affected by the news that he pined away for grief, and was scarcely seen to smile again, until he sank into the sleep of death. His successor, Gregory VIII, felt the loss as acutely, but had better strength to bear it, and instructed all the clergy of the Christian world to stir up the people to arms for the recovery of the Holy Sepulchre. William, archbishop of Tyre, a humble follower in the path of Peter the Hermit, left Palestine to preach to the kings of Europe the miseries he had witnessed, and to incite them to the rescue. The renowned Frederick Barbarossa, the emperor of Germany, speedily collected an army, and passing over into Syria with less delay than had ever before awaited a crusading force, defeated the Saracens, and took possession of the city of Iconium. He was unfortunately cut off in the middle of his successful career, by imprudently bathing in the Cydnus while he was overheated, and the Duke of Suabia took the command of the expedition. The latter did not prove so able a general, and met with nothing but reverses, although he was enabled to maintain a footing at Antioch until assistance arrived from Europe.

Henry II. of England and Philip Augustus of France, at the head of their chivalry, supported the Crusade with all their influence, until wars and dissensions nearer home estranged them from it for a time. The two kings met at Gisors in Normandy in the month of January, 1188, accompanied by a brilliant train of knights and warriors. William of Tyre was present, and expounded the cause of the cross with considerable eloquence, and the whole assembly bound themselves by oath to proceed to Jerusalem. It was agreed at the same time that a tax, called Saladin's tithe, and consisting of the tenth

part of all possessions, whether landed or personal, should be enforced over Christendom, upon every one who was either unable or unwilling to assume the cross. The lord of every fief, whether lay or ecclesiastical, was charged to raise the tithe within his own jurisdiction, and any one who refused to pay his quota became by that act the bondsman and absolute property of his lord. At the same time the greatest indulgence was shewn to those who assumed the cross; no man was at liberty to stay them by process of any kind, whether for debt, or robbery, or murder. The king of France, at the breaking up of the conference, summoned a parliament at Paris, where these resolutions were solemnly confirmed, while Henry II did the same for his Norman possessions at Rouen, and for England at Geddington, in Northamptonshire. To use the words of an ancient chronicler, "he held a parliament about the voyage into the Holy Land, and troubled the whole land with the paying of tithes towards it."

But it was not England alone that was "*troubled*" by the tax. The people of France also looked upon it with no pleasant feelings, and appear from that time forth to have changed their indifference for the Crusade into aversion. Even the clergy, who were exceedingly willing that other people should contribute half, or even all their goods in furtherance of their favourite scheme, were not at all anxious to contribute a single sous themselves. Millot relates that several of them cried out against the impost. Among the rest, the clergy of Rheims were called upon to pay their quota, but sent a deputation to the king, begging him to be contented with the aid of their prayers, as they were too poor to contribute in any other shape. Philip Augustus knew better, and by way of giving them a lesson, employed three nobles of the vicinity to lay waste the Church lands. The clergy, informed of the outrage, applied to the king for redress. "I will aid you with my prayers," said the monarch, condescendingly, "and will entreat those gentlemen to let the Church alone." He did as he had promised, but in such a manner that the nobles, who appreciated the joke, continued their devastations as before. Again the clergy applied to the king. "What would you have of me?" he replied, in answer to their remonstrances. "you gave me your prayers in my necessity, and I have given you mine in yours." The clergy understood the argument, and thought

it the wiser course to pay their quota of Saladin's tithe without further parley.

This anecdote shows the unpopularity of the Crusade. If the clergy disliked to contribute, it is no wonder that the people felt still greater antipathy. But the chivalry of Europe was eager for the affray. the tithe was rigorously collected, and armies from England, France, Burgundy, Italy, Flanders, and Germany were soon in the field. The two kings who were to have led it were, however, drawn into broils by an aggression of Richard, duke of Guienne, better known as Richard Cœur de Lion, upon the territory of the Count of Toulouse, and the proposed journey to Palestine was delayed. War continued to rage between France and England, and with so little probability of a speedy termination, that many of the nobles, bound to the Crusade, left the two monarchs to settle the differences at their leisure, and proceeded to Palestine without them.

Death at last stepped in and removed Henry II. from the hostility of his foes, and the treachery and ingratitude of his children. His son Richard immediately concluded an alliance with Philip Augustus; and the two young, valiant, and impetuous monarchs united all their energies to forward the Crusade. They met with a numerous and brilliant retinue at Nonancourt in Normandy, where, in sight of their assembled chivalry, they embraced as brothers, and swore to live as friends and true allies, until a period of forty days after their return from the Holy Land. With a view of purging their camp from the follies and vices which had proved so ruinous to preceding expeditions, they drew up a code of laws for the government of the army. Gambling had been carried to a great extent, and proved the fruitful source of quarrels and bloodshed, and one of their laws prohibited any person in the army, beneath the degree of a knight, from playing at any game for money. Knights and clergymen might play for money, but no one was permitted to lose or gain more than twenty shillings in a day, under a penalty of one hundred shillings. The personal attendants of the monarchs were also allowed to play to the same extent. The penalty in their case for infraction was that they should be whipped naked through the army for the space of three days. Any Crusader who

struck another and drew blood was ordered to have his hand cut off, and whoever slew a brother Crusader was condemned to be tied alive to the corpse of his victim, and buried with him. No young women were allowed to follow the army, to the great sorrow of many vicious and of many virtuous dames, who had not courage to elude the decree by dressing in male attire. But many high-minded and affectionate maidens and matrons, bearing the sword or the spear, followed their husbands and lovers to the war in spite of King Richard, and in defiance of danger. The only women allowed to accompany the army in their own habiliments were washerwomen of fifty years complete, and any others of the fair sex who had reached the same age.

These rules having been promulgated, the two monarchs marched together to Lyons, where they separated, agreeing to meet again at Messina. Philip proceeded across the Alps to Genoa, where he took ship, and was conveyed in safety to the place of rendezvous. Richard turned in the direction of Marseilles, where he also took ship for Messina. His impetuous disposition hurried him into many squabbles by the way, and his knights and followers, for the most part as brave and as foolish as himself, imitated him very zealously in this particular. At Messina the Sicilians charged the most exorbitant prices for every necessary of life. Richard's army in vain remonstrated. From words they came to blows, and, as a last resource, plundered the Sicilians, since they could not trade with them. Continual battles were the consequence, in one of which Lebrun, the favourite attendant of Richard, lost his life. The peasantry from far and near came flocking to the aid of the townspeople, and the battle soon became general. Richard, irritated at the loss of his favourite, and incited by a report that Tancred, the king of Sicily, was fighting at the head of his own people, joined the *melee* with his boldest knights, and, beating back the Sicilians, attacked the city sword in hand, stormed the battlements, tore down the flag of Sicily, and planted his own in its stead. This collision gave great offence to the king of France, who became from that time jealous of Richard, and apprehensive that his design was not so much to re-establish the Christian kingdom of Jerusalem as to make conquests for himself. He, however, exerted his influence to restore peace between the English and Sicilians, and shortly

afterwards set sail for Acre, with distrust of his ally germinating in his heart.

Richard remained behind for some weeks in a state of inactivity quite unaccountable in one of his temperaments. He appears to have had no more squabbles with the Sicilians, but to have lived an easy, luxurious life, forgetting, in the lap of pleasure, the objects for which he had quitted his own dominions and the dangerous laxity he was introducing into his army. The superstition of his soldiers recalled him at length to a sense of his duty—a comet was seen for several successive nights, which was thought to menace them with the vengeance of Heaven for their delay. Shooting stars gave them similar warning; and a fanatic, of the name of Joachim, with his drawn sword in his hand, and his long hair streaming wildly over his shoulders, went through the camp, howling all night long, and predicting plague, famine, and every other calamity, if they did not set out immediately. Richard did not deem it prudent to neglect the intimations, and, after doing humble penance for his remissness, he set sail for Acre.

A violent storm dispersed his fleet, but he arrived safely at Rhodes with the principal part of the armament. Here he learned that three of his ships had been stranded on the rocky coasts of Cyprus, and that the ruler of the island, Isaac Comnenus, had permitted his people to pillage the unfortunate crews, and had refused shelter to his betrothed bride, the Princess Berengaria, and his sister, who, in one of the vessels, had been driven by stress of weather into the port of Limisso. The fiery monarch swore to be revenged, and, collecting all his vessels, sailed back to Limisso. Isaac Comnenus refused to apologise or explain, and Richard, in no mood to be trifled with, landed on the island, routed with great loss the forces sent to oppose him, and laid the whole country under contribution.

On his arrival at Acre he found the whole of the chivalry of Europe there before him. Guy of Lusignan, the king of Jerusalem, had long before collected the bold Knights of the Temple, the Hospital, and St John, and had laid siege to Acre, which was resolutely defended by the Sultan Saladin, with an army magnificent both for its numbers and its discipline. For nearly two years the Crusaders had pushed the siege, and made efforts almost superhuman to dislodge the enemy. Various

battles had taken place in the open fields with no decisive advantage to either party, and Guy of Lusignan had begun to despair of taking that strong position without aid from Europe. His joy was extreme on the arrival of Philip with all his chivalry, and he only waited the coming of Cœur de Lion to make one last decisive attack upon the town. When the fleet of England was first seen approaching the shores of Syria, a universal shout arose from the Christian camp, and when Richard landed with his train, one louder still pierced to the very mountains of the south, where Saladin lay with all his army.

It may be remarked as characteristic of this Crusade, that the Christians and the Moslems no longer looked upon each other as barbarians, to whom mercy was a crime. Each host entertained the highest admiration for the bravery and magnanimity of the other, and, in their occasional truces, met upon the most friendly terms. The Moslem warriors were full of courtesy to the Christian knights, and had no other regret than to think that such fine fellows were not Mahomedans. The Christians, with a feeling precisely similar, extolled to the skies the nobleness of the Saracens, and sighed to think that such generosity and valour should be sullied by disbelief in the Gospel of Jesus. But when the strife began, all these feelings disappeared, and the struggle became mortal.

The jealousy excited in the mind of Philip by the events of Messina still rankled, and the two monarchs refused to act in concert. Instead of making a joint attack upon the town, the French monarch assailed it alone, and was repulsed. Richard did the same, and with the same result. Philip tried to seduce the soldiers of Richard from their allegiance by the offer of three gold pieces per month to every knight who would forsake the banners of England for those of France. Richard endeavoured to neutralise the offer by a larger one, and promised four pieces to every French knight who should join the Lion of England. In this unworthy rivalry then time was wasted, to the great detriment of discipline and efficiency of their followers. Some good was nevertheless effected, for the mere presence of two such armies prevented the besieged city from receiving supplies, and the inhabitants were reduced by famine to the most woful straits. Saladin did not deem it prudent to risk a general engagement by coming to their relief,

but preferred to wait till dissension had weakened his enemy, and made him an easy prey. Perhaps if he had been aware of the real extent of the extremity in Acre, he would have changed his plan; but, cut off from the town, he did not know its misery till it was too late. After a short truce the city capitulated upon terms so severe that Saladin afterwards refused to ratify them. The chief conditions were, that the precious wood of the true cross, captured by the Moslems in Jerusalem, should be restored; that a sum of two hundred thousand gold pieces should be paid, and that all the Christian prisoners in Acre should be released, together with two hundred knights and a thousand soldiers detained in captivity by Saladin. The eastern monarch, as may be well conceived, did not set much store on the wood of the cross, but was nevertheless anxious to keep it, as he knew its possession by the Christians would do more than a victory to restore their courage. He refused, therefore, to deliver it up, or to accede to any of the condition, and Richard, as he had previously threatened barbarously ordered all the Saracen prisoners in his power to be put to death.

The possession of the city only caused new and unhappy dissensions between the Christian leaders. The Archduke of Austria unjustifiably hoisted his flag on one of the towers of Acre, which Richard no sooner saw than he tore it down with his own hands, and trampled it under his feet. Philip, though he did not sympathise with the archduke, was piqued at the assumption of Richard, and the breach between the two monarchs became wider than ever. A foolish dispute arose at the same time between Guy of Lusignan and Conrad of Montserrat for the crown of Jerusalem. The inferior knights were not slow to imitate the pernicious example, and jealousy, distrust, and ill-will reigned in the Christian camp. In the midst of this confusion the king of France suddenly announced his intention to return to his own country. Richard was filled with indignation, and exclaimed, "Eternal shame light on him, and on all France, if, for any cause, he leave this work unfinished!" But Philip was not to be stayed. His health had suffered by his residence in the East, and, ambitious of playing a first part, he preferred to play none at

all than to play second to King Richard. Leaving a small detachment of Burgundians behind, he returned to France with the remainder of his army; and Cour de Lion, without feeling, in the multitude of his rivals, that he had lost the greatest, became painfully convinced that the right arm of the enterprise was lopped off.

After his departure, Richard refortified Acre, restored the Christian worship in the churches, and leaving a Christian garrison to protect it, marched along the sea coast towards Ascalon. Saladin was on the alert, and sent his light horse to attack the rear of the Christian army, while he himself, miscalculating their weakness since the defection of Philip, endeavoured to force them to a general engagement. The rival armies met near Azotus. A fierce battle ensued, in which Saladin was defeated and put to flight, and the road to Jerusalem left free for the Crusaders.

Again discord exerted its baleful influence, and prevented Richard from following up his victory. His opinion was constantly opposed by the other leaders, all zealous of his bravery and influence, and the army, instead of marching to Jerusalem, or even to Ascalon, as was first intended, proceeded to Jaffa, and remained in idleness until Saladin was again in a condition to wage war against them.

Many months were spent in fruitless hostilities and as fruitless negotiations. Richard's wish was to recapture Jerusalem, but there were difficulties in the way, which even his bold spirit could not conquer. His own intolerable pride was not the least cause of the evil, for it estranged many a generous spirit, who would have been willing to co-operate with him in all cordiality. At length it was agreed to march to the Holy City, but the progress made was so slow and painful, that the soldiers murmured, and the leaders meditated retreat. The weather was hot and dry, and there was little water to be procured. Saladin had choked up the wells and cisterns on the route, and the army had not zeal enough to push forward amid such privation. At Bethlehem a council was held, to debate whether they should retreat or advance. Retreat was decided upon, and immediately commenced. It is said, that Richard was first led to a

hill, whence he could obtain a sight of the towers of Jerusalem, and that he was so affected at being so near it, and so unable to relieve it, that he hid his face behind his shield, and sobbed aloud.

The army separated into two divisions, the smaller falling back upon Jaffa, and the larger, commanded by Richard and the Duke of Burgundy, returning to Acre. Before the English monarch had made all his preparations for his return to Europe, a messenger reached Acre with the intelligence that Jaffa was besieged by Saladin, and that unless relieved immediately, the city would be taken. The French, under the Duke of Burgundy, were so wearied with the war that they refused to aid their brethren in Jaffa. Richard, blushing with shame at their pusillanimity, called his English to the rescue, and arrived just in time to save the city. His very name put the Saracens to flight, so great was their dread of his prowess. Saladin regarded him with the warmest admiration, and when Richard, after his victory, demanded peace, willingly acceded. A truce was concluded for three years and eight months, during which Christian pilgrims were to enjoy the liberty of visiting Jerusalem without hindrance or payment of any tax. The Crusaders were allowed to retain the cities of Tyre and Jaffa, with the country intervening. Saladin, with a princely generosity, invited many of the Christians to visit Jerusalem; and several of the leaders took advantage of his offer to feast their eyes upon a spot which all considered so sacred. Many of them were entertained for days in the Sultan's own palace, from which they returned with their tongues laden with the praises of the noble infidel. Richard and Saladin never met, though the impression that they did will remain on many minds, who have been dazzled by the glorious fiction of Sir Walter Scott. But each admired the prowess and nobleness of soul of his rival, and agreed to terms far less onerous than either would have accepted, had this mutual admiration not existed *

The king of England no longer delayed his departure, for messenger from his own country brought imperative news that his presence was required to defeat the intri-

gues that were fomenting against his crown. His long imprisonment in the Austrian dominions and final ransom are too well known to be dwelt upon. And thus ended the third Crusade, less destructive of human life than the two first, but quite as useless

VIII INFLUENCE OF THE CRUSADES.*

The CRUSADES, if we would calculate the incalculable waste of human life from first to last (a waste without achieving any enduring result), and all the human misery which is implied in that loss of life, may seem the most wonderful frenzy which ever possessed mankind. But from a less ideal point of view—a view of human affairs as they have actually evolved under the laws or guidance of Divine Providence, considerations suggest themselves which mitigate or altogether avert this contemptuous or condemnatory sentence

..The Crusades consummated, and the Christian Church solemnly blessed and ratified, the unnatural, it might be; but perhaps necessary and inevitable union between Christianity and the Teutonic military spirit. What but Christian warlike fanaticism could cope with the warlike Mahomedan fanaticism which had now revived by the invasion of the Turks, a race more rude and habitually predatory and conquering than the Arabs of the Prophet, and apparently more incapable of yielding to those genial influences of civilization which had gradually softened down the Caliphs of Damascus, Bagdad, Cairo, and Cordova to splendid and peaceful monarchs? Few minds were, perhaps, far seeing enough to contemplate the Crusades, as they have been viewed by modern history, as a blow struck at the heart of the Mahomedan power, as a politic diversion of the tide of war from the frontiers of the European kingdoms to Asia. Yet neither can this removal of the war to a more remote battlefield, nor the establishment of the principle that all Christian powers were natural allies against Mahomedan powers (though this principle, at a latter period, gave way before European animosities and enmities), have been without important influence on the course of human affairs

.. The effects of these expeditions to the Holy Land may be considered under four heads

*Abridged from Milman's *History of Latin Christianity*, Vol. IV Ch vi fourth ed., by C M Barrow

I.—The first and more immediate result of the Crusades was directly the opposite to that which had been promised, and no doubt expected, by the advisers of these expeditions.

The security of the Eastern Christian empire, and its consequent closer alliance with Latin Christendom, though not the primary, was at least a secondary object... ..But instead of the reconciliation of the Byzantine empire with the West, the Crusade led to a more total estrangement; instead of blending the Churches into one, the hostility became more strong and obstinate.

II —The Pope, the clergy, the monastic institutions, derived a vast accession of power, influence, and wealth from the Crusades. Already Urban, by placing himself at the head of the great movement, had enshrined himself in the general reverence; and to the Pope reverence was power and riches

He bequeathed this great legacy of pre-eminence to his successors. The Pope was general-in-chief of the armies of the faith. He assumed from the commencement, and maintained to the end, of the Crusades an enormous dispensing authority, to which no one ventured or was disposed to raise any objection; not a dispensing authority only from the penalties of sin in this world or the next, a mitigation of the pains of purgatory, or a remittal of those acts of penance which the Church commuted at her will, the taking the cross absolved, by his authority, from all temporal, civil, and social obligation.

The legatine authority of the Pope expanded to a great extent in consequence of the Crusades. Before this period an ecclesiastic, usually of high rank, or fame had been occasionally commissioned by the Pope to preside in local councils, to determine controversies, to investigate causes, to negotiate with sovereigns. As acting in the Pope's person, he assumed or exercised the right of superseding all ordinary jurisdiction,—that of the bishops, and even of the metropolitans. The Crusades gave an opportunity of sending legates into every country in Latin Christendom, in order to preach and to recruit for the Crusades, to urge the laity who did not take up the Cross in person to contribute to the expenses of the war, to authorise or to exact the subsidies of the clergy. The public mind became more and more habituated to the presence, as it were, of the Pope, by his representative, to the superseding of all authority in his name.

III —The Crusades established in the Christian mind the justice and the piety of religious wars.

The first Crusades might be in some degree vindicated as defensive. In the long and implacable contest the Moham-medan had, no doubt, been the aggressor. Islam first declared general and unreconcilable war against all hostile forms of belief, the propagation of faith in the Koran was the avowed aim of its conquests.

The Turks had fully embraced its doctrines of war to all of hostile faith in their fiercest intolerance, they might seem imperiously to demand a general confederacy of Christendom against this declared enemy. Even the oppression of their Christian brethren, oppressions avowedly made more cruel on account of their religion, within the dominions of the Moham-medans, might perhaps justify an armed interference. The indignities and persecutions to which the pilgrims, who had been respected up to this period, were exposed, the wanton and insulting desecration of the holy places, were a kind of declaration of war against everything Christian. But it is more easy in theory than in fact, to draw the line between wars for the defence and for the propagation of the faith. Religious war is too impetuous and eager not to become a fanaticism. From this period it was an inveterate, almost uncontested, tenet, that wars for religion were not merely justifiable, but holy and Christian, and if holy and Christian, glorious above all other wars. The unbeliever was the natural enemy of Christ, and of his Church, if not to be converted, to be punished for the crime of unbelief, to be massacred, exterminated by the righteous sword.

IV —A fourth result of the Crusades, if in its origin less completely so, and more transitory and unreal, yet in its remote influence felt and actually living in the social manners of our own time, was Chivalry, or at least the religious tone which Chivalry assumed in all its acts, language and ceremonial. The Crusades swept away, as it were, the last impediment to the wedlock of religion with the warlike propensities of the age. All the noble sentiments which blended together are Chivalry—the high sense of honour, the disdain or passion for danger, the love of adventure, compassion for the weak or the oppressed, generosity, self sacrifice, self-devotion for others—found in the Crusades their animating principle, perpetual

occasion for their amplest exercise, their perfection and consummation. How could the noble Christian knight endure the insults to his Saviour and to his God, the galling shame that the place of his Redeemer's birth and death should be trampled by the scoffer, the denier of his Divinity? Where were adventures to be sought so stirring as in the distant, gorgeous, mysterious East, the land of fabled wealth, the birth-place of wisdom, of all the religions of the world, a land only to be approached by that which was then thought a long and perilous voyage along the Mediterranean Sea, or by land through kingdoms inhabited by unknown nations and people of strange languages; through Constantinople, the traditions of whose wealth and magnificence prevailed throughout the West? For whom was the lofty mind to feel compassion, if not for the down-trodden victim of Pagan mockery and oppression, his brother-worshipper of the Cross, who for that worship was suffering cruel persecution? To what uses could wealth be so fitly or lavishly devoted as to the rescue of Christ's Sepulchre from the Infidel? To what more splendid martyrdom could the valiant man aspire than to death in the fields which Christ had watered with His own blood? What sacrifice could be too great? Not even the absolute abnegation of home, kindred, the proud castle, the host of retainers, the sumptuous fare, for the tent on the desert, the scanty subsistence, it might be (though this they would disdain to contemplate) the dungeon, the bondage in remote Syria

Lastly, and above all, where could be found braver or more worthy antagonists than among the knights of the Crescent, the invaders,—too often, it could not be denied, the conquerors,—of the Christian world? Hence it was that France and Spain were pre-eminently the crusading kingdoms of Europe, and, as it were, the birth-place of Chivalry. Spain was waging her unintermitting crusade against the Saracens of Granada and Cordova, France, as furnishing by far the most numerous, and it may be said, with the Normans, the most distinguished, leaders of the Crusades, from Godfrey of Boulogne down to St. Louis, so that the name of Frank and of Christian became almost equivalent in the East.

This singular union, this absolute fusion of the religion of peace with barbarous warfare, this elevation of the Christian knighthood, as it were, into a secondary hierarchy (even before

the establishment of the military orders), had already in some degree begun before the Crusades. The ceremonial of investing the young noble warrior in his arms may be traced back to the German forests. The Church, which interfered in every human act, would hardly stand aloof from this important rite. She might well delude herself with the fond trust that she was not transgressing her proper bounds. The Church might seem to enter into this closer if incongruous alliance with the deliberate design of enslaving war to her own beneficial purposes. She had sometimes gone further, proclaimed a Truce of God, and war, at least private war, had ceased at her bidding. The clerk, the pilgrim, the merchant, husbandman, pursued his work without fear, women were all secure; all ecclesiastical property, all mills, were under special protection.

But in such an age it could but be a truce, a brief, temporary, uncertain truce. By hallowing war, the Church might seem to divert it from its wanton and iniquitous destructiveness to better purposes, unattainable by her own gentle and persuasive influences, to confine it to objects of justice, even of righteousness; at all events, to soften and humanize the usages of war, which she saw to be inevitable. If, then, before the Crusades the Church had thus aspired to lay her spell upon war, to enlist it, if not in the actual service of religion, in that of humanity, defence of the oppressed, the widow, the orphan, the persecuted or spoliated peasantry, how much more so when war itself had become religious! The initiation, the solemn dedication to arms, now the hereditary right, almost the indispensable duty, of all high-born men, of princes or nobles (except where they had a special vocation to the Church or the cloister), became more and more formally and distinctly a religious ceremony. The noviciate of the knight was borrowed, with strange but unperceived incongruity, from that of the monk or priest. Both were soldiers of Christ, under a different form and in a different sense.

It was a proud day in the castle, (as it was in the cloister when some distinguished votary took the cowl), when the young heir assumed his arms. The vassals of all orders met round their liege lord. they paid,

perhaps on this joyous occasion alone, their willing and ungrudged fees; they enjoyed the splendour of the spectacle; feasted, if at lower tables, in the same hall; witnessed the jousts or military exercises, the gayer sports, the tricks of the jongleurs, and heard the romances of the Trouveurs. But the clergy were not absent; the early and more impressive solemnity was theirs. The novice, after bathing, bound himself by a vow of chastity (not always too rigidly observed), to shed his blood for the faith, to have the thought of death ever present to his mind. He fasted till the evening, passed the night in prayer in the Church or Castle Chapel. At the dawn of morn he confessed; as the evening before he had purified his body by the bath, so now his soul by the absolution; he heard mass, he partook of the Holy Eucharist. He knelt before his godfather in this war-baptism. He was publicly sworn to maintain the right, to be loyal to all true knighthood, to protect the poor from oppression. He must forswear all treason, all injustice. Where woman needed his aid he must be ever prompt and valiant; to protect her virtue was the first duty and privilege of a true knight. He must fast every Friday, give alms according to his means, keep faith with all the world, especially his brethren in arms, succour, love, honour all loyal knights. When he had taken his oath, knights and ladies arrayed him in his armour; each piece had its symbolic meaning, its moral lesson. His godfather then struck him with a gentle blow, and laid his sword three times on his neck—"In the name of God, St. Michael (or St. George, or some other tutelar saint), and (ever) of our Lady, we dub thee knight." The church bells pealed out, the church rang with acclamations, the knight mounted his horse, and rode round the lists or over the green meadows, amid the shouts of the rejoicing multitude.

But what young knight, thus dedicated, could doubt that the conquest of the Holy Land was among his primary duties, his noblest privileges? Every knight was a soldier of the Cross, every soldier of the Cross almost enlisted for this great object.

... The infidel, as much as the giant or dragon of romance, was the natural foe of the Christian. Every oppressed Christian,—and every Christian in the Holy Land was oppressed,—the object of his sworn protection Slaying Saracens took rank with fastings, penitential discipline, visits to shrines, even alms-giving, as meritorious of the Divine mercy. So by the Crusades chivalry became more religious, religion more chivalrous; for it was now no unusual, no startling sight, as the knight had become in one sense part of the hierarchy, to behold bishops and priests serving, fighting as knights. In a holy war, the bishop and the abbot stood side by side with the prince or the noble; struck as lusty blows, if they conquered, disdained not the fame; if they fell, supposed that they had as good a right to the honour of martyrdom.

Even the most incongruous and discordant part of chivalry, the devotion to the female sex, took a religious one. There was one Lady of whom, high above all and beyond all, every knight was the special servant. It has been remarked that in the French language the Saviour and his Virgin Mother are worshipped under feudal titles (*Notre Seigneur, Notre Dame*). If the adoration of the Virgin, the cluminating point of chivalrous devotion to the female sex, is at times leavened with phrases too nearly allied with human passion, the general tone to the earthly mistress is purified in word, if not always in thought, by the reverence which belongs to the Queen of Heaven. This was the poetry of chivalry, the religious poetry and in an imaginative age the poetry, if far, very far, above the actual life, cannot be absolutely without influence on that life. If this ideal love, in general, existed only in the outward phrase, in the ceremonial address, in the sonnet, or in the song, yet on the whole the elevation, even the inharmonious religiousness, of chivalry must have wrought for the benefit of mankind. War itself became, if not less sanguinary, conducted with more mutual respect, with some restraint. Christian chivalry, in Spain and in the Holy Land, encountered Asiatic Mahomedan chivalry, for in the Arab, in most of the Oriental races,

there was a chivalry, as among the Teutonic or European Christian. If Achilles, as has been finely said, is a model of knighthood, so is the Arabian Antar, both Achilles and Antar may meet in Richard Cœur de Lion; though Saladin, perhaps, (and Saladin, described by Christian as well as Mahomedan writers), may transcend all three. Hence sprang courtesy, at least an initiatory humanity in war.

The most intolerant strife worked itself into something bordering on toleration. There was a contest of honour, as of arms.

If, finally, the Crusades infused into the mind of Europe a thirst for persecution long indelible,—if they furnished an authority for persecution which wasted continents and darkened centuries with mutual hostility, yet chivalry at once, as it were, the parent and child of the Crusades, left upon European manners, especially in the high-born class, a punctilious regard for honour, a generous reverence for justice, and a hatred (perhaps a too narrow and aristocratical hatred) of injustice; a Teutonic respect for the fair sex, an element, in short, of true nobleness, of refinement, of gentleness, and of delicacy. The chivalrous word '*courtesy*' designates a new virtue, not ordained by our religion; and words are not formed but out of the wants, usages, and sentiments of men; and '*courtesy*' is not yet an obsolete term. Even '*gallantry*' now too often sunk to a frivolous or unnatural sense, yet retains something of its old nobility, when it comprehended valour, frankness, honourable devotion to woman. The age of Chivalry may be gone, but the influences of Chivalry, it may be hoped, mingling with and softened by purer religion, will be the imperishable heirloom of social man.

IX. THE NOVEL.

The Talsman is a historical romance, that is, it is a story of love, adventure, and knightly achievement, with an admixture of historical fact. King Richard, Saladin, Thomas De Vaux, Philip Augustus, Conrade of Montserrat, and several other personages are historical characters, more or less so, who played their part in the history of their day. Again the events with which the

story deals are historical, and are supposed to have occurred in the summer of 1191, and are associated with the great movement known as the Third Crusade.

Along with *The Betrothed*, *The Talisman* appeared under the general title of Tales of the Crusaders, in June 1825. Of the two novels *The Betrothed* was written first, but Scott himself tells us that it "did not greatly please one or two friends, who thought that it did not well correspond to the general title of 'The Crusaders' They urged, therefore, that without direct allusion to the manners of the Eastern tribes, and to the romantic conflicts of the period, the title of a 'Tale of the Crusades' would resemble the play-bill which is said to have announced the tragedy of Hamlet, the character of the Prince of Denmark being left out." One of the friends referred to was Scott's publisher Ballantyne, and "so heavily did his critical remonstrances weigh on the author, that he at length determined to cancel it for ever. The tale, however, all but a chapter or two, had been printed off, and both publisher and printer paused about committing such a mass to the flames. The sheets were hung up meanwhile, and Scott began *The Talisman*—of which also James [Ballantyne] criticised the earlier chapters in such a strain that Scott was deeply vexed. 'Is it wise,' he wrote, 'to mend a dull overloaded fire by heaping on a shovelful of wet coals?' and hinted some doubts whether he should proceed. He did so, however, the critical printer by degrees warmed to the story, and he at last pronounced *The Talisman* such a masterpiece, that *The Betrothed* might venture abroad under its wing. Sir Walter was now reluctant on that subject, and said he would rather write two more new novels than the few pages necessary to complete his unfortunate *Betrothed*. But while he hesitated, the German newspapers announced 'a new romance by the author of *Waverley*' as about to issue from the press of Leipsig. There was some ground for suspecting that a set of the suspended sheets might have been purloined and sold to a pirate, and this consideration put an end to his scruples." (Lockhart's *Life of Scott*, abridged Ed pp 565-6) In these two novels Scott re-

turned to "the Norman cycle of *Ivanhoe* and to the romance of Border warfare," and completed in *The Talisman*, with a *verve* that has been unequalled, his earlier sketch of Richard, setting it off with a magnificent portrait of Saladin. The book met with a favourable reception. "All the world," says Yonge, "agreed with the printer that *The Talisman* was one of the author's masterpieces, and that too, though, as Richard I. was the chief character, it had to face a comparison with the magnificent *Ivanhoe*, of which the Lion-hearted monarch had also, in the general opinion, been the hero." The *Quarterly Review* wrote of it as follows: "*The Talisman* is of surpassing grandeur and effect. The story is constructed with the skill of a consummate artist. The incipient poet and novelist might learn from this the proper use of traditionary lore and historical knowledge. The historical characters here are not introduced accidentally; something more than their mere names is given, they are active agents, having all the attributes of personality, and the vigour of real existence. How poetical is the subject! how creative the invention of the poet! his style is elegant, his sentiments are fine, and his moral noble. The diction and the dialogue are as highly polished as in Lessing's dramas; the plot is evolved with as excellent skill. The *dramatis personæ* are happily discriminated. What chivalry in Sir Kenneth! What noble affection in Lady Edith! What feminine majesty in the Queen Berengaria! What blunt honesty in the Lord De Vaux! What leonine bravery in Richard! The English hero is well contrasted with the imbecile Duke of Austria and the polite king of France. The two dwarfs are embellishments as graceful as grotesque, and the hermit of Engaddi is an impersonation no less awe-inspiring than savage and fantastic. Saladin, in his several characters of emir, physician, and soldan, is replete with excellent attributes, such as only a master could have so delicately blended and so effectively distinguished. The Saladin of the novelist might, not without advantage, be compared with Lessing's 'Saladin' in *Nathan the Wise*. But our chapter of comparisons must come to an end."

We have in *The Talisman* all the qualities that go to make a good novel; The plot is skilful, the description vivid, the diction and dialogue spirited and polished, the incidents exciting, the style elegant, the character-drawing masterly, the sentiments and moral fine and noble, and though Scott is not at his best in this book, yet he reaches a very high level. "*The Talisman*," says Shaw, "is one of the most dazzling and attractive productions of Scott's pen—the heroic splendour of the scenery, personages, and adventures, the admirable contrast between Cœur de Lion and Saladin, and the magnificent contrast of the chivalry of Europe with the heroism and civilisation of the East—all this makes *The Talisman* a book equally delightful to the young and to the old. The introduction of familiar and even of comic details with which Scott, like Shakespeare, knew how to relieve and set off his heroic pictures, renders this story peculiarly delightful. We seem to be brought near to the great and historic characters, and admitted as it were into their private life, we see that they are men like ourselves. The incidents in which the noble hound so picturesquely figures show how deep was Scott's sympathy with and knowledge of animal nature."

The Plot or Story—"The plot deals with certain imaginary episodes in the Third Crusade. The story opens with the embassy of Kenneth of the Leopard, a Scottish Knight, from the chiefs of the crusade to a certain hermit, Theodorick of Engaddi. On his way the knight encounters a certain Saracen Emir, with whom he fights. The result of the combat is still doubtful when the Emir proffers terms of friendship, which are accepted, and they go on their journey together. On arriving at the caves of Engaddi, they are received by the semimaniac hermit, and partake of his hospitality. During the night Kenneth has a series of surprising adventures in the Chapel of Engaddi, and believes he meets there the Lady Edith Plantagenet with whom he is in love. He also encounters Nectabanus and Guenevra, a husband and wife of dwarf-like proportions and grotesque ugliness. We are next introduced to the camp of the crusaders where Richard is tossing on a bed of fever and

holding impatient converse with his trusty retainer, Lord de Vaux. A noise as of eastern music being heard, the baron is despatched to find out the cause and discovers a Moorish physician sent by Saladin to cure King Richard. Suspicion as to the good faith of this physician being allayed by his cure of Kenneth's squire, he is admitted to Richard's bedside and by virtue of a wonderful Talisman restores the sick monarch to health. Meanwhile the Grand Master of the Templars and the Marquis of Montserrat are plotting to sow disunion between Richard and the other princes, and are prepared even to resort to assassination to get rid of the English king whom they hate: Montserrat, breakfasting with the Duke of Austria, plays upon his jealousy of Richard, till Leopold rushes out and tears down the English banner. Richard hears the tumult and flying to the scene, dishonours in turn the Austrian flag. After mutual defiance, the princes withdraw, and Kenneth is left by Richard in charge of the English standard, his only companion being his faithful dog. During the night he is decoyed from his post to the tent of Berengaria the English Queen. On his return to the spot where he had been posted he finds his dog severely wounded and the standard gone. He reports the matter to Richard and is ordered for speedy execution as a defaulter to his trust. The Queen, Edith, and the Hermit of Engaddi in vain plead for him, but Richard grants his life to the rebukes of the Moorish physician, by whom Kenneth is conveyed out of the camp as a slave. King Richard is then about to send a defiance to Leopold, but is dissuaded by the hermit, who reveals his own identity as Alberick of Mortemar, a once famous Knight. Richard then yields to the persuasions of the Archbishop of Tyre and goes to a general council of the Princes, where a reconciliation is effected. Enraged at this the Templar and Montserrat arrange to have Richard assassinated by a Marabout prisoner. The Marabout attempts to strike Richard with a poisoned dagger, but is frustrated by a Nubian slave sent to Richard by Saladin. This slave is wounded in the arm, and Richard himself, after slaying the Marabout, sucks out the poison. Now this slave is

really Kenneth disguised, and Richard notices that the black colour disappears where he applies his lips, and thus gets a clue to the identity of the slave. Richard says nothing of what he has discovered, and the Nubian, who is apparently dumb, intimates by signs that he is ready to discover the author of the outrage on the standard of England. The narrative then goes back to explain how it is that Kenneth appears as the Nubian, and goes into details of what happened between him and the physician, who turns out to be no other than the Ilderim whom Kenneth had encountered on his journey to Engaddi. We are next taken back to the camp of the Crusaders and shewn the procession of princes filing by to salute the banner of England. Kenneth is there, still disguised as the slave, and with him is his faithful dog, also altered in appearance. The procession of Crusaders goes on till Conrade of Montserrat appears, when the dog leaps on him and pulls him to the ground. Richard denounces Conrade as the perpetrator of the wrong to the honour of England, and after mutual defiance, it is decided to try the case by a judicial combat. There have been negotiations on foot for ensuring peace by marrying Saladin to Edith Plantagenet, and Kenneth is the bearer of a letter from Saladin to the lady, which Richard orders him to deliver to her. She receives him with scorn, and he returns to Richard, who meanwhile has been absorbed in conversation with Blondel who has just arrived. The next morning Kenneth is sent to Saladin with letters asking that a neutral spot may be arranged for the combat. This is soon done and all the arrangements for the duel are made. Richard is entertained by Saladin whom he discovers to be identical with the Physician. The combat comes off, Kenneth being Richard's champion. Conrade is overthrown and badly wounded, and is afterwards stabbed to death by the Grand Master, who feared that the wounded man might reveal some of the Templar's iniquities. The murder is detected by the dwarf Nectabanus who tells Saladin about it, and the latter cuts off the Templar's head, at a banquet. The story ends with Richard's return to the camp and the marriage of Edith Plantagenet.

and Kenneth, who is revealed in his true title as the Earl of Huntingdon."

It will be seen that the plot is a simple one, and founded chiefly on historical incidents. It divides itself into two parts. The first deals with the leaders of the crusade, and the various historical incidents connected with the story, from the illness of the King to the breaking up of the Christian alliance and the truce with Saladin. The basis of this part of the story is historical, although the incidents and details are the outcome of the fertile imagination of the novelist. The second part of the story, or the sub-plot, deals with the more fictitious element in the novel, namely the love story of the Scottish prince, and has almost nothing of fact in it. In Chapter XII. the two stories which form the novel come into touch with each other, and proceed onward till the end skilfully blended with each other. In Chapter XXVIII we have the *denouement*, where everything is explained and unravelled.

The historical element predominates and overshadows the story, occupying too great a place in it, and reducing the general interest of the whole. The love element plays an insignificant part in the tale, the Queen and Edith Plantagenet are the only female characters who take any direct part in the story, and that is seldom indeed, and arouses but little interest, and that merely by way of adding to the tale of war and knightly adventure, without which a tale of chivalry would be poor indeed.

There are some weak points in the plot, as for instance the appearance of Saladin as well as of the Scottish knight as El-Hakim, and the Nubian slave in Richard's camp. The disguises are easily seen through in spite of the skill with which they have been drawn. The incident of the Knight being decoyed into the Queen's tent and the questionable position in which he is there placed by the dwarf Nectabanus strikes us as somewhat incongruous and out of keeping with the splendid qualities of the disguised Scottish prince, and it is hard to believe that he would thus desert his post, so important as it was, knowing as he did of the serious quarrel that had that evening taken place between Richard and the,

Austrian Duke, and that, as the King had stated, there was a likelihood of an attempt to throw discredit on the English Standard. Nor can we understand how Sir Kenneth could have believed that the Lady Elizabeth, the very soul of honour and queenly dignity, could have attempted to induce him whom she loved to desert his post, when she was aware that it meant to him dishonour and death, not to speak of the questionable desire to see him clandestinely. The hasty winding up of the tale in the last chapter, in which there are numerous lengthy explanations that mar the interest of the narrative, appears to us to be a defect in the book. In spite of the weaknesses we have indicated, and a few other minor ones, there is a rapidity of movement throughout, one scene of adventure following another, which is truly exhilarating, and which excites interest and arouses expectation in the reader, who is carried along by the resistless force of the narrative, and does not stop to notice the short comings of the story.

Incidents :—In *The Talisman* we find abundance of exciting incidents. Sir Kenneth's encounter with the Saracen beside the Diamond of the Desert, the adventures in the Chapel of Engaddi, the tearing down of the Austrian banner, the decoying of the Knight into the Queen's tent, the loss of the English flag, and condemnation of the Scottish Knight to death, perhaps the most exciting of all incidents in the story, the discovery by the hound of the perpetrator of the theft, and the combat between Conrade and the Scottish Knight, are all narrated with the usual vigour and in the masterly manner of the novelist.

Descriptions —There are numerous instances of the exquisite touch of description in which Scott could so well excel. His powers in this respect were certainly never surpassed by any writer. "His landscapes, his characters and situations, were all real delineations, in general effect and individual details, they are equally perfect. None of his contemporaries had the same picturesqueness, fancy, or invention, none so graphic in depicting manners and customs, none so fertile in inventing incidents, none so fascinating in narrative, or so various

and powerful in description. Whatever could be grouped and discribed, whatever was visible and tangible lay within his reach." This skill, we learn from Lockhart's "Life of Scott," was acquired after long practice. "The very highest charm in his delineations of scenery consists in the effect the novelist produces by the selection of a few striking features, arranged with a light unconscious grace, neither too much nor too little—equally remote from the barren generalisations of a former age, and the dull servile fidelity of many inferior contemporary writers who produce not descriptions but inventories. No sooner we open the pages of *The Talisman* than we find the interesting description of the Scottish crusading knight, while travelling alone in Syria, immediately interesting the reader and capturing his attention for the rest of the story. Richard lying on a sick bed and chafing at his helplessness, while his faithful attendant De Vaux nurses him, is an excellent piece of drawing of its kind. The description of the imposing procession before the banner of England and the events that followed is a very fine word-picture; but Scott is always at his best when depicting a scene of battle, and whether it be the battle of Flodden or Bannockburn, or the conflict between Kenneth and Ilderim, or the judicial combat which ended in the overthrow of Conrade, we see the same master-hand everywhere. This power of narrating a striking episode sometimes rises to the dramatic, as may be seen in the final chapter of the book, where the treachery of the Grand Master is revealed and tragically punished.

The dialogue is throughout well-sustained, and in keeping with the character of the various personages in the story. King Richard's and De Vaux's honest blunt language, Berangaria's frivolous talk even at the moment when the very life of the man whom she caused to be decoyed from his post was in imminent danger the dignified language of Edith, worthy indeed of a proud Plantagenet, the wise words of El Hakim, savouring of the Eastern sage, all are in harmony with the dispositions of the speakers, and give an individuality to each.

Style.—As regards Scott's *style* we should bear in mind

the enormous amount of work he did. Poem followed poem, novel succeeded novel, often in the midst of other work, in such profusion that it was impossible for their author to devote much attention to the artistic quality of his work. We do not find in him the qualities which distinguish Macaulay, De Quincey, or Ruskin. His language is often slipshod, and not unfrequently even ungrammatical, the great rapidity of his composition and his constant attention to new themes, must have prevented him from devoting the attention necessary for revision. He wrote loosely and carelessly, without paying much attention to the recognised canons of literary art. But his manner is natural, and there is a bold rapidity in his narration which gives it vigour and energy, and raises him to the first rank of narrative writers.

X PRINCIPAL CHARACTERS IN THE TALISMAN.

RICHARD I

The portrait of Richard I, the hero of the Third Crusade, as drawn by Scott is not true to history. Scott has presented to us only one side of the character of *Cœur-de-Lion*, leaving the darker side entirely out. The Richard of *The Talisman* is depicted as brave, knightly, and chivalrous, highly sensitive of his honour and ready to resent the slightest stain on it. His ungovernable anger repeatedly gets the mastery over him, and adds to the dissension among the Christian princes in the Crusade, already fanned into existence by the jealousy with which they eyed one another. In spite of his fierce anger, his nature exhibits the most romantic generosity, towards friend or foe. Though a hasty, he is not an unkind master, who is quick in perceiving merit, and liberally rewarding it. A skilful commander, without an equal among the Christian leaders, who recognize his pre-eminent merit, he is loved by the rank and file of his soldiery, among whom he moves with a freedom and *comarderie* which win them to him, retaining however the dignity which claims their respect. He is a faithful friend, a tender, if somewhat masterful husband.

Such is the Richard whom Scott presents to us in these pages, a character who would win the love of every Englishman, and Scott has embellished it with all the brilliant touches of the brush of a great artist who excels in this de-

scription of character-drawing It is a striking and life-like portrait and is one of Scott's triumphant successes

Anxious to punish the perpetrator of the insult on the flag of England Richard is opposed in his design by the Hermit of Engaddi, and we have, in the dialogue which passes between them, some fine touches of the master's brush

“ ‘Will he clear himself by the trial by combat?’ said King Richard

“ ‘His oath prohibits it,’ said the hermit; ‘and, moreover, the Council of the Princes’——

“ ‘Will neither authorize battle against the Saracens,’ interrupted Richard, ‘nor against any one else. But it is enough, father; thou hast shown me the folly of proceeding as I designed in this matter. You shall sooner light your torch in a puddle of rain than bring a spark out of a cold blooded coward. There is no honour to be gained on Austria, and so let him pass. I will have him perjure himself, however, I will insist on the ordeal. How I shall laugh to hear his clumsy fingers hiss, as he grasps the red-hot globe of iron! Ay, or his huge mouth riven, and his gullet swelling to suffocation, as he endeavours to swallow the consecrated bread.’

“ ‘Peace, Richard,’ said the hermit ‘O, peace, for shame if not for charity! Who shall praise or honour princes who insult and calumniate each other? Alas! that a creature so noble as thou art, so accomplished in princely thoughts and princely daring, so fitted to honour Christendom by thy actions, and in thy calmer mood to rule her by thy wisdom, should yet have the brute and wild fury of the lion mingled with the dignity and courage of that king of the forest!’

“ He remained an instant musing with his eyes fixed on the ground, and then proceeded, ‘But Heaven, that knows our imperfect nature, accepts of our imperfect obedience, and hath delayed, though not averted, the bloody end of thy daring life.’ The destroying angel hath stood still, as of old, by the threshing-floor of Araunah the Jebusite, and the blade is drawn in his hand, by which, at no distant date, Richard the Lion-hearted shall be as low as the meanest peasant’

“ ‘Must it then be so soon?’ said Richard. ‘Yet, even so be it. May my course be bright, if it be but brief’

“ ‘Alas! noble King,’ said the solitary, and it seemed as if a tear (unwonted guest) were gathering in his dry and glazed

eye, short and melancholy, marked with mortification, and calamity, and captivity, is the span that divides thee from the grave which yawns for thee—a grave in which thou shalt be laid, without lineage to succeed thee, without the tears of a people, exhausted by thy ceaseless wars, to lament thee, without having extended the knowledge of thy subjects, without having done aught to enlarge their happiness’

“ ‘ But not without renown, monk, not without the tears of the lady of my love ! These consolations, which thou canst neither know nor estimate, await upon Richard to his grave ’ ”

Again, giving his orders to the executioner he says

“ ‘ Go, speed thine office quickly, sirrah, for in that consists thy mercy, ten bezants if thou deal’st on him at one blow. And hark thee, villain, observe if his cheek loses colour or his eye falters, mark me the smallest twitch of the features or wink of the eyelid, I love to know how brave souls meet death ’ ”

When the Queen came in, Richard “ flung himself hastily as if displeased and surprised, to the other side, turning his back to the Queen and females of her train ” But Berangana rushed to his bedside and dropping on her knees “ she seized upon the right hand of the king ” and “ gradually pulling it to her with a force which was resisted, though but faintly, she possessed herself of that arm, the prop of Christendom and the dread of Heathenesse, and imprisoning its strength in both her little fairy hands, she bent upon it her brow and united to it her lips ” Such touches as these are necessary to make up the consistency of a successful picture

But the Richard of Scott is not the Richard of History, for Scott has ignored the defects of his character, or where he has touched upon them, he has transformed them almost into virtues, or has depicted them as faults of a trifling nature Of the real Richard we read “ To a degree of muscular strength, which falls to the lot of few, Richard added a mind incapable of fear. Hence in the annals he towers as a warrior above all his contemporaries Nor was this pre eminence conceded to him by the Christians alone Even a century after his death his name was employed by the Saracen cavalier to chide his horse, and by the Saracen mother to terrify her children. But when we have given him the praise of valour, his panegyric is finished His laurels were steeped in blood, and his

victories purchased with the impoverishment of his people. Of the meanness to which he could stoop to procure money, and the injustice into which he was hurried by the impetuosity of his passions, the reader has formed numerous instances in the preceding pages. To his wife he was as faithless as he had been rebellious to his father. If in a fit of repentance he had put away his mistress, there is reason to believe that his reformation did not survive the sickness by which it was suggested. The only benefits which the nation received in return for the immense sums with which it had furnished the king in his expedition to Palestine, for the ransom from captivity, and in support of his wars in France, were two legislative charters. By one of these he established uniformity of weights and measures throughout the realm; by the other he mitigated the severity of the law of wrecks" (*Lingard*.) "Of an impetuous and vehement temper, he was distinguished by all the good, as well as bad, qualities incident to that character; he was open, frank, generous, sincere, brave, he was revengeful, domineering, ambitious, haughty, and cruel" (*Hume*)

SALADIN.

In his Introduction Scott gives us the keynote to the character of this Eastern potentate, "this scourge of the Christian fortunes in Palestine," when he writes.—"The warlike character of Richard I, wild and generous, a pattern of chivalry, with all its extravagant virtues and its no less absurd errors, was opposed to that of Saladin, in which the Christian and English monarch showed all the cruelty and violence of an Eastern Sultan, and Saladin, on the other hand, displayed the deep policy and prudence of a European sovereign, whilst each contended which should excel the other in the knightly qualities of bravery and generosity. This similar contrast afforded, as the Author conceived, materials for a work of fiction possessing peculiar interest."

Whether Scott succeeded in painting Richard as he intended to do is open to question for he has undoubtedly softened his character and painted him in brighter colours than the real character of Richard warranted. But in drawing Saladin he has been more successful, and has placed before his readers "the beau-ideal of Saracenic chivalry" Whether as Sheerkohf, the lion of the desert, as El Hakim, the learned and grave physician, or as the wise and daring leader of the

Saracenic hosts, we see the same lofty bearing, the same dignity of manner, the same sobriety of judgment. Of the historic Saladin we read that when he succeeded Noureddin, "He was in the first fresh bloom of youth and had given but few proofs of political or military talent. He had been living in the gardens of Damascus; dividing his time between scientific studies and social pleasures, and had followed his uncle to Egypt with the greatest reluctance. 'I was as miserable, he said later, as though I had been led to death.' He did not, as we see, seek fortune, but she sought him. Once in action, however, he showed himself energetic and ardent, his mind developed itself largely and vigorously, each successive difficulty and danger called forth, out of his joyous and pleasure-loving nature, the highest faculties of dominion and conquest. He had nothing of Noureddin's somewhat pedantic manners; he loved to be surrounded by happy faces, and to lay aside his external dignity in personal intercourse, sure at being able at any moment to resume the character of an absolute commander. He was not so stern a judge as Noureddin towards others or towards himself, he often acted with great indulgence, and sometimes also with harsh and arbitrary caprice, but was afterwards ready to acknowledge his injustice, and to make ample amends. He was altogether more amiable, frank, and natural than Noureddin, his was one of those splendid natures, which, in the plenitude of genius unconsciously grasp the dominion over a people, but know no other rule or limit than their own personal power and inspiration. They in every sense overstep the bounds of every day life, they break through all rules, and not unfrequently neglect the commonest duties, they feel their own strength, and are possessed with the desire to give full scope to their faculties. The young commander, who a year before had angrily lamented that the command of the Sultan had driven him to endure fatigue and hardship, now held a vast kingdom in his firm and supple grasp, and had no feelings save those of a born ruler, and all who gained him felt the force of his resentment. Several insurrections in Egypt were put down with such prompt-

titude and so much bloodshed, that the people in fear and trembling gave up all thoughts of rebellion . . . Saladin did not long survive his triumph over the combined forces of Europe; he died on the 3rd of March, 1193, at Damascus, aged fifty-seven. 'Take this cloak,' said he on his death-bed to his servant, 'show it to the Faithful, and tell them that the ruler of the East could take but one garment with him into the grave' He was a man who has often been idealized beyond his deserts; he was ambitious, and disdained no means to gratify his love of power; a strict Mussulman, fanatical even to cruelty where religion was concerned, but otherwise of enlarged mind, great heart, generous and gay, accessible to every mental stimulus or social impression, sometimes thoughtless in trifles, but determined and vigorous in every great undertaking. His kingdom and its institutions depended on his single person, and after his death the same disorganization and disunion broke out in the Turkish empire that we have already observed among the Christians." (Sybel)

SIR KENNETH.

The main interest of the novel turns upon Sir Kenneth's adventures in Richard's camp Sir Kenneth is a Scottish knight, poor, but bearing his poverty proudly; he has all the severe traces of his bleak mountainous home; the natural reserve he possesses is in striking contrast with the king's careless manner and easy grace As brave and daring as Richard himself his valour did not escape the keen eye of the warrior king, who had noted, not unfrequently, that the Scot was ever in the van of the army in a battle. Like Richard, he knew not what fear was, and it was this quality that saved his life when, after the loss of the banner, he came to Richard's tent, and faced the lion in his wrath On Richard's starting, to his feet and seizing the curtal-axe in order to strike him the Scot stood before him "colourless, but firm as a marble statue, with his bare head uncovered by any protection, his eyes cast down to the earth, his lips scarcely moving Again, when the king was in deep wrath on hearing Elith's name and bade him cease from mentioning it, straining, in his fury, the curtal-axe once more in his gripe

“ ‘Not name, not think of her!’ answered Sir Kenneth, his spirits, stunned as they were by self-depression, beginning to recover their elasticity from this species of controversy ‘Now, by the Cross, on which I place my hope, her name shall be the last word in my mouth, her image the last thought in my mind Try thy boasted strength on this bare brow, and see if thou canst prevent my purpose.’

‘He will drive me mad!’ said Richard, who, in his despite, was once more staggered in his purpose by the dauntless determination of the criminal.”

“ ‘Had his eye but quivered,’ said the king later to De Vaux, ‘I had shattered his head like a crystal ball.’ ”

Such was the Scot, the peer of Richard in valour His troubles are all due to his love for Edith Plantagenet whom he adores from a distance owing to the great difference between their social positions, whose slightest favour he considers it a privilege to receive, and to repay with fervent gratitude

In reality he is David of Huntingdon, the younger son of Henry, Earl of Huntingdon, son of David I, of Scotland This secret is kept very successfully throughout the story, nothing being said whereby the reader might guess his identity, and it is disclosed in the last chapter As a historical figure little is known of him. Scott has depicted him as the model of a chivalrous knight, brave, romantic, generous, and the very soul of honour

PHILIP-AUGUSTUS

Philip II, better known as Philip-Augustus, King of France, was the son of Louis VII, and was born in 1165. He was crowned joint-king in 1179, during the lifetime of his father, and succeeded him in 1180, and proved one of the greatest monarchs of the Caput dynasty He persecuted and despoiled the Jews, and supported the sons of Henry II of England in their rebellions against their father He and Richard set out together on the third crusade, but they quarrelled while wintering in Sicily After three months in Syria he returned to France, after having taken a solemn oath not to molest Richard's dominions, but he did not adhere to this He died in 1223 He was a calm, cool, politic leader, whose kingly dignity even Richard respected. Throughout the story he figures as a mediator and pacifier In spite of jealousy and rancour he never descended to the level of employing dis-

honourable means to overthrow the English king Scott has, however, painted him in a more favourable light than that in which he appears in history

CONRADE OF MONTSERRAT.

The Marquis of Montserrat, or more properly, of Montferrat, was a historic personage. He is depicted as he was, a vain irresolute man without any principles whatever, bold, ambitious and wily; skilful in plotting, and unscrupulous in the means he employed and the deceit he practised to gain his ends. He was, however, a valiant soldier and an able leader, and when Tyre was besieged by the forces of Saladin he skilfully defended it. He was a tool in the hands of the more unscrupulous Grand Master of the Templars, though he at first shrank back from the dark devices of that villain

THE GRAND MASTER.

Giles Amoury, the Grand Master of the Templars, is a villain of a deeper dye. He is devoted to the interests of his Order, principally for his own personal aggrandisement, and is fanatic, cruel, and unscrupulous. Though the head of a religious Order, he is devoid of religious feeling. He is bold enough, when all the other princes hesitated to do so, to tell Richard what they thought of him and his doings. "He stalks grimly through the pages of the novel, scattering distrust and treachery, disunion and murder, till his crimes and his life are alike ended by the scimitar of Saladin"

EDITH PLANTAGENET.

Edith Plantagenet, the more important of the two female characters in *The Talisman* is yet very little more than a shadow. She exhibits all Scott's weaknesses in the portrayal of female character. It is clear that he desires to paint a woman of great pride, high intelligence, and strict honour, who at the same time is capable of strong and disinterested womanly affection, who, forced to live in close companionship with a woman above her in rank, but far below her in the qualities both of mind and heart, suffers daily the innumerable small pricks and indignities which such a position

implies, with high and serene cheerfulness, which never descends either to complaints or recriminations. Her dauntless spirit meets and withstands the awful Lion Heart himself, her invincible pride keeps down with a strong hand the passion of love within her, and enables her to present a calm and unmoved exterior to the world outside which is watching with interest, not altogether unmixed with spite, for some signs of ordinary womanly weakness

The grandeur of this conception only emphasises the inadequacy of its execution. Scott has not succeeded in giving life to this creature of his brain, or in making the reader feel the power of the spell which she laid on the Knight of the Leopard. She is cold, lifeless, without individuality, and barely escapes being actually repellent. She appears at the proper times, and speaks the words which it is obviously her part to speak, but there is nothing spontaneous or real about her. The reader closes the book with grave doubts as to whether Sir Kenneth will not realise, as time goes on, that the lady who was eminently suited to be worshipped from afar, is less satisfactory when viewed in the intimate relations of married life.

The character of Edith Plantagenet has no historical counterpart. (Barter)

See, however, Scott's footnote to Chapter XIV

QUEEN BERENGARIA

Berengaria, though less admirable, is more interesting and human, though her part in the story is a very small one. Yet she fulfils it in a somewhat more characteristic manner than does Edith Plantagenet. She is childish, weak and frivolous, relying on her beauty and rank to remove all difficulties from her path, and give her the admiration and the luxury which her heart desires. The mixed feelings with which she regards the Lady Edith are shown with skill and insight, as is also her somewhat fussy anxiety to please her husband by lavishing attentions on those whom he delights to honour. These, with her displays of childish petulance and naïve vanity give to the slight sketch of her character, an individuality

which is wanting in the somewhat more elaborated portrait of Edith Plantagenet (Barter.)

XI. HISTORICAL INACCURACIES.

Scott himself, in his Introduction, clearly sums up the historical value of *The Talisman* 'It may be said in general, that most of the incidents introduced in the following tale are fictitious; and that reality, where it exists, is only retained in the characters of the piece.' This statement gives a fair general view of the matter, but needs some comment and enlargement. With regard to the *incidents* the main event on which the plot of the story is founded—the Third Crusade—is of course an historical fact. Other minor incidents have also a more or less definite historical foundation. For example —

1. Philip of France did actually quarrel with Richard on account of the latter's assumption of command, and did return home, though this event took place almost immediately after the surrender of Acre, some months earlier than is represented by Scott

2. Richard was really attacked by fever during the war in Palestine, but his illness occurred at the time when the Crusading army was at Acre, not in the camp near Joppa.

3. The account of the attempt on Richard's life is founded on an actual attack made on Edward I. during the Fourth Crusade.

4. The incident related of Richard sucking the poison from the wound of the Nubian slave, was probably suggested by Queen Eleanor's heroic action in connection with the above-mentioned attack on Edward I.

5. Conrad of Montserrat was actually challenged by Richard to combat in the lists, though from a different cause, and with a different result, from those here given by Scott (See Scott's Introduction)

6. The story of the death of the Grand Master of the Templars is founded on actual events which took place in connection with the death of Reginald de Chatillon.

Several anachronisms occur in connection with references made in *The Talisman*.—

1. Leopold of Austria is said to be the "first posses-

sor of that noble country to whom the princely rank belonged. He had been raised to the ducal sway in the German empire on account of his near relationship to the Emperor, Henry the Stern, (Chapter xi.) It was the father of the Duke here referred to, Henry, Margrave of Austria, who had been raised to the dukedom by Frederick I, not Henry VI.

2 Philip is spoken of in Chapter vi as 'Philip of France and Navarre'. The first king of France who was also king of Navarre, was Philip IV, 1285-1314. The two kingdoms were soon separated and not reunited until the accession of Henry IV to the French throne, 1594. This mistake is the more noticeable as Scott speaks of Berengaria as daughter of the king of Navarre.

3 Thomas de Vaux speaks of the House of Peers, at Westminster, as if the English Assembly of the twelfth century were already divided into two houses. (Chapter xxvii.)

4 The incident of the duel between a man and a dog, referred to in Chapter xxiv, did not take place until 1371, one hundred and eighty years after the Third Crusade.

There is a general want of accuracy in the description of the *dress, arms*, etc., of the period. The doublet and hose which were not worn in England until the fifteenth century, are represented as forming the ordinary dress of the Crusading chiefs. The cuirass is spoken of as part of the armour worn, when in fact it did not come into use in England until the reign of Charles I. The cross-bow had for some time been superseded by the long-bow.

With regard to the characters, it has been shown in the note on each, how far historical truth has been adhered to —(Barter.)

THE TALISMAN.

The scene of this attractive story is laid in Syria, during the English, French, and Austrian Crusades, under the three sovereigns—Richard I of England, Philip of France, and Archduke Leopold of Austria. Richard Coeur de Lion is described more at length than in *Ivanhoe*, yet the two accounts are thoroughly consistent with each other. Perhaps he appears to rather more advantage in *Ivanhoe* as the injured young hero's benefactor and patron, while in *The Talisman* he is more like an arrogant despot, sometimes noble and generous, but usually violent, unjust, and tyrannical. The nominal hero, for Richard may be called the real one, is Sir Kenneth, Earl of Huntingdon, who proves to be the Prince Royal of Scotland, and the heroine, Lady Edith Plantagenet, is a relative of the English monarch.

The story opens with the young Crusader Sir Kenneth's adventures in Palestine, where he, with other Scottish knights, follows King Richard for though Scotland was independent of England, the Scottish monarch was not tempted to leave Scotland for Syria. The object of this novel is to make the Crusades as interesting and attractive as lies in the power of fiction to represent them. This is natural in a romance on the subject, yet Scott in his previous *Essay on Chivalry*, strongly condemns these rash and dangerous undertakings, though in fiction he almost seems to admire them. He describes the Saracens rather more favourably, perhaps, than history fully warrants, though in some respects they seem to have been much superior to their Mahometan successors. Their noble Sultan, Saladin, shares with Coeur de Lion the chief interest of this remarkable work. He is first introduced under other names, and in different disguises. He encounters Kenneth in single combat, beside a fountain in the Syrian desert, and their contest is described in the most picturesque manner. Neither warrior, however, is wounded, and when wearied by their rather dangerous exercise, they make peace and refresh themselves by the fountain, called the Diamond of the Desert, each in his own style. During their first conversation, and indeed throughout the whole book, the Christians abuse the prophet Mahomet with the greatest rancour and vehemence, while the Mahometans always mention Jesus with respect, and even veneration. It appears indeed that in this and some other respects, the Crusaders were rather below their Mahometan foes at this period in religious tolerance, as well as in outward courtesy, for the Christian warriors evidently took special delight in reviling Mahomet before those to whom he was the object of special veneration, and in whom such language could only produce irritation and hatred.

The main interest of the novel turns upon Kenneth's adventures in Richard I.'s camp. A truce now exists between the united Christian armies and their Saracen foes, but there are serious national and personal jealousies among the different Christian monarchs. Scott, who always has great English partialities, represents Richard to much ad-

Ivanhoe Amid all his military triumphs and undoubted heroism, Scott describes him as a man of such unruly temper and violent passions, that civilised, enlightened subjects could never have long endured his authority. In a striking interview between Richard and the Hermit of Engaddi, he freely prophesies to the reckless fiery king how little his death will be regretted by his English subjects whom he had impoverished by taxes, and neglected by continual absence for the sake of these wild crusading enterprises.

Although it may seem strange that Scott attributes such wise and warning words to a religious enthusiast like the hermit, it must be remembered that probably from few other men would the haughty monarch have endured such a rebuke with patience. For Richard is evidently a thorough despot in all his ideas and feelings, immensely popular with his soldiers, from his personal bravery, and manly, free bearing among them, but endowed with many tyrannical qualities. These were displayed even during his short career in England, while in this novel his language to all around him, even to his faithful follower, Sir Thomas de Vaux, shows his fierce, ungovernable temper. Scott keeps his constant bravery and occasional generosity prominently before the reader, to make him as attractive as possible, without violating history. The general impression produced by this animated, exciting story is certainly in favour of the Crusades, and had it been written during their times, it might possibly have inclined some youthful readers to join them. It is instructive, therefore to compare Sir Walter's calm condemnation of these 'hare brained, foolish enterprises' in his practical *Essay on Chivalry*, with the attractive sketch he draws of them in his subsequent novel — Canning's *Philosophy of the Waverley Novels*

NOTES ON THE TALISMAN.

NOTES ON THE INTRODUCTION OF 1832.

Para. 1.

"*The Betrothed*," a tale by Sir Walter Scott, published in 1825, as one of *The Tales of the Crusaders*. It had, however, no connection with the Crusades, the scene of the story being laid in Wales

one or two friends Scott's publisher Ballantyne being one. We read "The story of *The Betrothed* (to which he was mainly prompted by the lively conversation on Welsh antiquities of Archdeacon Williams)—found no favour, as it advanced with Ballantyne, and so heavily did his critical remonstrances weigh on the author, that he at length determined to cancel it for ever. The tale, however, all but a chapter or two, had been printed off, and both publisher and printer paused about committing such a mass to the flames. The sheets were hung up meanwhile, and Scott began *The Talisman*—of which also James [Ballantyne] criticised the earlier chapters in such a strain that Scott was deeply vexed. 'Is it wise,' he wrote, 'to mend a dull overloaded fire by heaping on a shovelful of wet coals?' and hinted some doubts whether he should proceed. He did so, however; the critical printer by degrees warmed to the story, and he at last pronounced *The Talisman* such a masterpiece, that *The Betrothed* might venture abroad under its wing. Sir Walter was now reluctant on that subject, and said he would rather write two more new novels than the few pages necessary to complete his unfortunate *Betrothed*. But while he hesitated, the German newspapers announced 'a new romance by the author of *Waverley*' as about to issue from the press of Leipsig. There was some ground for suspecting that a set of the suspended sheets might have been purloined and sold to a pirate, and this consideration put an end to his scruples" (Lockhart's *Life of Scott*, abridged Ed pp 365-6)

did not well correspond to, did not suit. In the Introduction to *The Betrothed* Scott writes "The first tale of the series was influenced in its structure rather by the wish to avoid the general expectations which might be formed from the title than to comply with any one of them, and so disappoint the rest. The story was, therefore, less an incident belonging to the Crusades, than one which was occasioned by the singular cast of mind introduced and spread wide by those memorable undertakings."

of a people is not only a most interesting branch of its antiquities, but also an important part of its history. It forms one of the most durable evidence of a nation's growth in civilization and social progress. The remains of the Parthenon alone would have borne the most unerring testimony to the intellectual and social greatness of Athens, if the history of Greece had been a blank, and the names of Pericles and Pheidias unknown" (*Smith's History of Greece*)

attractive, alluring.

by its struggles for freedom against a Mohammedan tyrant. "In the year 1453 Mohammed II made himself master of Constantinople and, amongst other portions of the empire of the East, of Greece proper Cyprus and Crete (which had been in the possession of the Venetians) and the other Greek islands gradually passed into the hands of the Turks, Crete coming into their power in 1669. Twenty years after, the Venetians again began war in the hope of regaining the Greek possessions, and succeeded in winning back the Peloponnese only to lose it again in 1715. Under Turkish rule the Greeks were allowed to become comparatively wealthy, as in the Turkish empire the function of the subject races is to provide for the sustenance of the ruling Turks. With wealth came the spread of education and culture, and a revived consciousness in the Greeks of that mighty dead they were the descendants of. Thus the soil was gradually and naturally prepared for the seeds sown by the French Revolution, and in 1821 the war of independence broke out. In less than a year the Turks were turned out, and Greek liberty recovered. But civil war ensued, nor was this unnatural. The leaders of the revolution were men who had acquired what capacity they had for leading in the service of the Turks, and had acquired it therefore in a bad school. The cold suspicion with which the struggle for liberty had at first been watched by Europe was eventually exchanged for warm sympathy and pity, owing to the horrible cruelties perpetrated by the Turks, so that when in 1824 the latter, by the aid of troops from Egypt, succeeded in regaining possession of Greece, there were not wanting volunteers from England, France, and Russia, by French aid the Turks were driven out of Greece, and in 1828 the Greeks had once more regained their liberty" (F B Jevons, *Chambers's Cyclopaedia*). Byron, in *Childe Harold's Pilgrimage* Canto II St 73 *et seq.*, refers to the bondage of Greece —

"Fair Greece! sad relic of departed worth!
Immortal, though no more, though fallen, great!
Who now shall lead thy scattered children forth,
And long accustom'd bondage uncreate?"

Not thirty tyrants now enforce the chain,
But every earle can lord it o'er thy land,
Nor rise thy sons, but idly rail in vain,

Trembling beneath the scourge of Turkish hand;
 From birth till death enslaved; in word, in deed
 unmann'd"

Mohammedan tyrant, the Sultan of Turkey

tyrant, a sovereign who uses his power oppressively, but the word from Greek *tyrannos*, thro the L. and F. a master, lord, orig in a good sense The *t* is added

by its very name The interest attached to the classic land of Greece, its history, etc, is well expressed in the the following.
 "The interest of Grecian history is unexhausted and inexhaustible As a mere story, hardly any other portion of authentic history can compete with it Its characters, its situations, the very march of its incidents, are Epic It is a heroic poem, of which the personages are peoples It is also, of all histories of which we know so much, the most abounding in consequences to us who now live. The true ancestors of the European nations (it has been well said) are not those from whose blood they are sprung, but those from whom they derive the richest portion of their inheritance. The battle of Marathon, even as an event in English history, is more important than the battle of Hastings. If the issue of that day had been different, the Britons and the Saxons might still have been wandering in the woods The Greeks are also the most remarkable people who have yet existed Not, indeed, if by this be meant those who have approached nearest (if such an expression may be used where all are at so immeasurable adistance) to the perfection of social arrangements, or of human character Their institutions, their way of life, even that which is their greatest distinction, the cast of their sentiments and development of their faculties were radically inferior to the best (we wish it could be said to the collective) products of modern civilization. It is not the results achieved, but the powers and efforts required to make the achievement, that measure their greatness as a people They were the beginners of nearly everything, Christianity excepted, of which the modern world makes its boast If in several things they were but few removes from barbarism, they alone among nations, so far as is known to us, emerged from barbarism by their own efforts, not following in the track of any more advanced people If with them, as in all antiquity, slavery existed as an institution, they were not the less the originators of political freedom, and the grand examplars and sources of it to modern Europe. If their discords, jealousies and wars between city and city, caused the ruin of their national independence, yet the arts of war and government evolved in those intestine contests made them the first who united great empires under civilized rule—the first who broke down those barriers of petty nationality, which had been so fatal to themselves—and by making Greek ideas and language common to large regions of the earth, commenced that general fusion of races and nation, which,

followed up by the Romans, prepared the way for the cosmopolitanism of modern times. They were the first people who had a historical literature, as perfect of its kind (though not the highest kind) as their oratory, their poetry, their sculpture, and their architecture. They were the founders of mathematics, of physics, of the inductive study of politics, so early exemplified in Aristotle, of the philosophy of human nature and life. In each they made the indispensable first steps, which are the foundation of all the rest—steps such as could only have been made by minds intrinsically capable of everything which has since been accomplished. With a religious creed eminently unfavourable to speculation, because affording a ready, supernatural solution of all natural phenomena, they yet originated freedom of thought. They, the first, questioned nature and the universe by their rational faculties, and brought forth answers not suggested by any established system of priestcraft, and their free and bold spirit of speculation it was, which, surviving in its results, broke the yoke of another enthralling system of popular religion, sixteen hundred years after they had ceased to exist as a people. These things were effected in two centuries of national existence twenty and upwards have since elapsed, and it is sad to think how little comparatively has been accomplished” (J S Mill's *Dissertations*).

where every fountain had its classical legend. 'Who that considers the masculine vigour of the Hellenic mind and its political energies, would imagine that so constituted, it could place faith in untested fables, the wild creations of unrestrained imagination? that the subtle genius of Themistocles and the intellectual majesty of Pericles, would placidly hail traditions discarded by the historic mind as transparent fictions? Yet so it was. The same judgment that so profoundly harmonised with the severe grandeur of the Olympian Jove, enthroned by Phidias amid the marshalled columns of the national temple bowed to the legend of Aphrodite, the foam-born Queen of Love, and the genesis of monsters endowed with godlike powers, but debased by monstrous passions. The early Greek was essentially a creature of imagination, by which he was captivated before his judgment was formed. But if the genius of the Greek was profoundly emulative, it was not less devotional. The first born son of Hellas found his scriptures in unclouded skies, and in the solemnities of night, which, expounded by the high priest of Poetry [Homer], taught him to adore the golden-haired Phoebus, and the silvery brightness of Artemis. To his sensitive imagination the fairest objects of nature became invested with a living personality. Local habitation, linked with presiding spirituality, actuated his glowing fancy. The Nymphs, with their fountains, the Dryads and their groves, the Fauns, Satyrs, and Oreads, with their mountains, these he indissolubly associated in a creation that teemed with wonders and even the starry cope was peopled with visionary beings,

the offspring of legend." (Pococke, *Early History of Greece*). The Greeks peopled all parts of nature, the sea, springs, rivers, grottoes, fountains, trees, and mountains with nymphae or female divinities of a lower rank.

Palestine, endeared . . . sacred remembrances. As being the land of the birth, ministration, sufferings, and death of Jesus Christ So Shakespeare, *Henry IV* Pt I, I

"In those holy fields,
Over whose acres walked those blessed feet
Which fourteen hundred years ago were nail'd
For our advantage on the bitter cross"

endeared to the imagination, made loveable in one's mind had been of late etc. *E g* J L Burckhardt (*Travels in the Holy Land and Syria*, 1822), J S Buckingham (*Travels in Palestine*, 1821,) etc

surveyed, viewed, seen Lat *super*, over, and *videre*, to see through *F* *surveo*, to survey

eyes The part for the whole Synecdoche.

substituting manners . . invention, making the characters speak and act according to my own fancy, and not as they would really do

instead of the genuine costume of the East, lit instead of dressing them in their own Eastern garb or dress, hence, instead of making them speak and act as Eastern people do

genuine, true Lat *genuinus*, of the true *genus* or stock.

costume, dress

extended his route beyond, travelled further than

anciently, formerly

"**The Grand Tour**," a journey through France, Switzerland, Italy, and Germany It was undertaken by young gentlemen as a finish to their education "By the time a youth arrived at, the age of eighteen or nineteen, sometimes long before, with his head crammed full of the contents of Dalzell's 'Analecta Majora' and the 'Gradus ad Parnassum,' he was considered fully equipped, so far as mental acquirements were concerned, to proceed to one of the two universities, or which was more often the case, to set out on 'the grand tour' of Europe under the conduct of a tutor who was as often as not a needy cleric . . . What the result of the grand tour usually was, it is hardly necessary to add The pupil, ostensibly superintended by his tutor, wandered for three or four years from place to place, knight-errant fashion, acquiring, instead of those accomplishments which improve and adorn a man of sense, the frivolous manners and the polite oaths of every nation and country that he visited . . . and commonly returned home, more conceited, more unprincipled, more dissipated, and more incapable of any serious application either to

study or to business than he could well have become in so short a time had he lived at home" (Sydney, *England and the English in the 18th Century*, II 82, 83)

by ocular inspection, having seen things for himself *Lat. oculus*, the eye

to chastise me, to punish me by severely reviewing and condemning my work.

for my presumption in having undertaken to do what I had not the ability to do correctly or satisfactorily

the Travellers' Club A celebrated club in London, founded in 1815 One of the rules lays down that no person can, be considered eligible to the Travellers' Club "who shall not have travelled out of the British Islands to a distance of at least 500 miles from London in a direct line"

to have thrown his shoe over Edom, to have visited Palestine A Biblical expression The reference is to *Psalms* lx 8 "Over Edom will I cast my shoe" Edom, called by the Greeks and Romans Idumæa, was the name of a district of country lying south of the Dead Sea. Edom, or mount Seir, was originally a small strip of elevated land between the desert of Zin on the west, and Arabia Petræa on the east It derives its name from Esau whose descendants are supposed to have settled there The word signifies *red* and the name is derived from Esau, called also Edom, after the colour of the pottage for which he sold his birthright

constituted my lawful critic and corrector, established or made my critic and corrector by right, had acquired the right to criticise my work and correct my mistakes

It occurred, it struck me

Anastasis, 'a romance of Eastern life and travel, by Thomas Hope, printed in 1819 It professes to be 'the memoirs of a Greek, written at the close of the eighteenth century,' who, 'to escape the consequences of his own crimes and villanies of every kind becomes a renegade, and passes through a long series of the most extraordinary and romantic vicissitudes' Sydney Smith, in the *Edinburgh Review*, asked where the author had hidden 'all this eloquence and poetry' up to that time, how it was that he had 'all of a sudden burst out into descriptions which would not disgrace the pen of Tacitus, and displayed a depth of feeling and a vigour of imagination which Lord Byron could not excel' Gifford, in the *Quarterly Review*, was less enthusiastic, describing the book as a paradox of contradictions, rational and absurd, profound and shallow, amusing and tiresome" (*Adams*)

Thomas Hope (1774—1831), traveller and author, made an eight years' tour in Europe and the East and wrote several works, and some essays.

Hadji Baba. 'The Adventures of Hadji Baba of Ispahan' a Persian romance written by James Morier and published in 1824. Sir Walter Scott reviewed the book in the "London Quarterly Review," and highly commended it; he said that in the power of assuming and maintaining foreign disguise Morier can claim a complete superiority over a number of "distinguished authors" who had made the same attempt. He remarked that Hajji Baba "may be termed the Oriental Gil Blas"

James Morier (1750-1849) in his youth travelled extensively through the East, and gave the results of his observations in *A Journey through Persia etc.*, (post) From 1810 to 1816 he was British Envoy to the Court of Persia.

with fidelity, with truthfulness, with accuracy, without minimising or exaggerating

with the humour of, as humbously as

Le Sage, (1668-1747), French novelist and dramatist. His novel of *Gil Blas* (1715-1724) is a work of the very first order, and places him among the masters of the art of fiction

ludicrous power, the power of exciting laughter Lat *ludicrus*, done in sport, *ludus*, sport, from *ludere*, to play

Fielding, Henry, (1707-1754) novelist, dramatist, and miscellaneous writer. Wrote *The Adventures of Joseph Andrews*, *The History of Jonathan Wild* (1743), *The History of Tom Jones* (1749), *Amelia* (1751), and other works. Sir Walter Scott, writing in 1820, described Fielding as "the father of the English novel, and in his powers of strong and national humour, and forcible yet natural exhibition of character, unapproached, as yet, even by his successful followers"

a perfect stranger to the subject Scott had not travelled in the East and observed the manners and customs of Eastern peoples, as Hope and Morier had done, and consequently was at a disadvantage in comparison with those writers

produce an unfavourable contrast, produce a work that would not compare favourably with those referred to

The Poet Laureate at the time was Robert Southey (1774-1843), who settled at Keswick in 1803, and there wrote *The Curse of Kehama* (1801) and his other principal poems, except *Thalaba* (1801). He was appointed poet laureate in 1813. A poet laureate is one who has received a laurel crown. He is appointed by letters patent. Formerly it was the duty of a poet laureate to compose birthday odes and other poems of rejoicing for the monarch in whose service he was. These duties are now dispensed with, though the office and its emoluments still exist. Lat *laureatus*, crowned with laurel, *laurea*, laurel

Thalaba *Thalaba the Destroyer*, a poem, in twelve books, by Robert Southey, published in 1801, and written in regular verse, which the poet explains he did not prefer to the regular blank

verse, but which he considered, was suitable to the varied subject of this particular poem. "It is the arabesque ornament of an Arabian tale" "*Thalaba*," says Dennis, "while it has its wildernesses and deserts, can also boast, as indeed all Southey's epics may, many a fair scene of richness and beauty. Splendour of diction and felicity of description occur frequently, but frequently also the action halts, the verse drags, and the reader feels inclined to resign himself to slumber. On the whole, perhaps the erudition lavished on the poem is more striking than its poetical wealth, and it is sometimes a relief to turn aside from the text to the curious and highly entertaining notes which serve to illustrate it" *Thalaba*, the hero, was the only surviving child of nine children of Hodeirah and his wife Zeinab. Their eight other children had been cut off by the evil spirits of Dom Daniel, because it had been decreed by fate that "one of the race would be their destruction," This was fulfilled in *Thalaba*, their destroyer.

how extensive might be the researches etc. This is fully illustrated by Southey's notes to the poem.

researches, investigations

acquirements, things learned or got by effort, and not gifts of nature Lat *acquiro*, from *ad*, to, and *quero*, to seek—as if to get to something sought

talent, ability, special gift This sense is from the parable, Matt xxv Lat *talentum*, fr Gk. *talanton*, a weight, talent

by dint of investigation alone, by force of research alone (and not by actual ocular experience) dint, originally a blow or stroke, the mark, left by a blow, hence, force, power. A. S. *dynt*, a blow

doctrines, principles of belief.

the cradle of mankind, the birth place of the human race "Many futile attempts have been made to reconcile with modern knowledge the geography of Genesis ii 10-14 Two of the writer's rivers, *Hidkel* (Tigris) and *Phrat* (Euphrates), are well known *Havilah* is the general designation of South Arabia, Abyssinia, and perhaps India, *Cush* is the name for Ethiopia and the southern lands of Africa and Asia generally

It is clear that the writer himself had no exact knowledge of the position of Eden, but combined as he found them the special Hebrew legend with the general Asiatic tradition Aryans and Semites alike believed the cradle of the human race to have been among the mountains of Central Asia, from which the great rivers of the earth proceed" (Chambers's *Encyclo*)

Moore, Thomas (1779-1852), Irish poet Chief among his works were *Lalla Rookh* (1817), *Irish Melodies*, and *Sacred Songs*, etc A pension of £300 was conferred on him in 1835 He was the friend of Jeffrey, Byron, and Sheridan, and wrote the lives of the two latter "Moore's muse," says Hazlitt, "is another

Ariel, as light, as tricky, as indefatigable, and as humane a spirit. His fancy is for ever on the wing, flutters in the gale, glitters in the sun. Everything lives, moves, and sparkles in his poetry while over all Love waves his purple light."

Lalla Rookh, an Oriental romance, published in 1817, by Thomas Moore, consisting of four tales in verse, entitled *The Veiled Prophet of Khorassan*, *Paradise and the Peri*, *The Fire Worshippers*, and *The Light of the Harem*, and connected by short prose narrative, describing how Lalla Rookh, supposed daughter of the Emperor Aurungzebe, journeys towards Bucharia to meet her engaged husband, the Prince Alris, and how the prince gains her love on the way, under the guise of a young Cashmerian minstrel. The tales are told by Feramorz to while away the tediousness of the journey. The accuracy of the topographical, antiquarian, and other details, has been vouched by competent authority.

trod the same path, gone over the same ground, i. e. described Eastern doctrines, manners, and history.

Byron George, Lord, (b. 1788 d. 1824) English poet, educated at Harrow and Cambridge. In 1807 he published *Hours of Idleness* and in 1809 he left England to travel in Eastern Europe. In 1812 the first two cantos of *Childe Harold* were published, at once establishing Byron's reputation. In 1815 he married, but the union proving unhappy, he left England in 1816. He settled in Switzerland, where he wrote several of his poems, including *Manfred*, and several cantos of *Don Juan*. He then lived in Italy and wrote numerous poems. In 1823 he sailed from Genoa in an English ship freighted with arms and ammunition to help the Greeks, and assisted the patriots in their efforts to set themselves free from Turkish rule. He died of fever, in the course of the war, at Missolonghi. His poems of *Childe Harold*, *Don Juan*, and *The Giaour*, deal with Eastern life.

joining ocular experience to extensive reading, combining the knowledge gained from what he had actually seen with that obtained from wide research, *Ocular* from Lat. *oculus*, the eye.

some of his most attractive poems, *Childe Harold*, *Don Juan* and *The Giaour*.

attractive poems, poems, which possess qualities which induce one to read them.

In a word, briefly

themes, subjects

so successfully handled, so skilfully treated

by those, e. g. Thomas Hope, James Morier, Southey, Moore, Byron.

masters of their craft, masters of their profession

craft from A. S. *craft*, Ger. *kraft*, power, means really skill,

cunning, hence, dexterity, art, trade "Craft," indeed, still retains very often its more honourable use, a man's 'craft' being his skill, and then the trade in which he is skilled" (Trénoch, *Study of Words*)

I was diffident of making the attempt, I hesitated from want of confidence to attempt to write an Eastern tale **diffident**, Lat. *diffidere*, to distrust, from *dif* (= *dis*,) apart, *fidere*, to trust, allied to *ides*, faith

Para. 2.

when they became the subject of anxious reflection, when I thought over the matter with anxiety or uneasiness of mind as to the result

although they did not finally prevail, although these weighty objections did not finally prevent me from undertaking such a work

the arguments on the other side, the reasons which induced me to write such a book

of rivalling the contemporaries etc., of equalling or excelling the living writers I have mentioned above **A rival** (Lat. *rivus* a stream) is literally one who uses the same brook as another, a near neighbour **Rivals** properly are those who dwell on the banks of the same river But as all experience shows, there is no such fruitful source of contention as a water-right, and these would be often at strife with one another in regard to the periods during which they severally had a right to the use of the stream, turning it off into their own fields before the time, or leaving open the sluices beyond the time, or in other ways interfering or being counted to interfere with the rights of their neighbours And in this way 'rivals' came to be applied to any who were on any grounds in unfriendly competition with one another" (Trénoch, *Study of Words*)

contemporaries, persons living at the same time Lat *con*, with, and *tempus*, time

it occurred to me, I thought

to acquit myself of the task, to perform the task

without entering into competition with them, without vying with them, without trying to equal or surpass them

Para 3

more immediately, more directly

Crusades, expeditions (from 11th to 13th centuries) to recover Palestine from the Moslems. So called because the soldiers wore a cross on the shoulder or breast as a badge of their religious faith. There were eight Crusades in all The Crusade which forms the subject of the novel is the third Crusade led by Richard I of England and Philip Augustus of France (1189-1193)

fixed upon, chose as my theme

Richard I., King of England (*b.* 1157 *d.* 1199), third son of Henry II whom he succeeded in 1189. He immediately joined the third Crusade, in company with Philip Augustus of France. The two kings marshalled their hosts at Velelai, and proceeded by separate routes to Sicily. Here Richard remained till April 1191, when he sailed to Palestine, halting during the journey at Cyprus which he conquered. Arriving at Acre in June he soon captured that fortress. During the ensuing war Richard displayed great prowess, but the want of union among the Crusaders, sickness, and other causes obliged them to abandon their project of taking Jerusalem, and in October, 1191, Richard set sail for England.

wild, violent, reckless, unrestrained
generous, courageous, noble, liberal Lat *generosus*, of noble birth, Lat *genus*, birth,

chivalry, the qualifications or character of knights, as valour, dexterity in arms, courtesy, etc

extravagant virtues, exaggerated excellencies The character of Richard I. is thus described by Lingard — "To a degree of muscular strength, which falls to the lot of few, Richard added a mind incapable of fear. Hence in the ancient annalists he towers as a warrior above all his contemporaries. Nor was this pre eminence conceded to him by the Christians alone. Even a century after his death his name was employed by the Saracen cavalier to chide his horse, and by the Saracen mother to terrify her children. But when we have given him the praise of valour, his panegyric is finished. His laurels were steeped in blood, and his victories purchased with the impoverishment of his people" (*History of England*, Vol II, Ch. iv) "He died as he had lived, owning the wild passion which for seven years past had kept him from confession lest he should be forced to pardon Philip, forgiving with kindly generosity the archer who had shot him" (Green, *Short History of the English People*) At the surrender of Acre, in 1191, Richard ordered the execution of nearly 3,000 Moslems

was opposed to that of Saladin. Saladin or Salaheddin Yessuf Ben Ayub (*b.* 1137, *d.* 1193) Sultan of Egypt and Syria, was of Kurdish birth, and followed his uncle, Nouredin, to Egypt, where the latter became all-powerful as grand-vizier. On the death of Nouredin (1173) Saladin was proclaimed Sultan and, after conquering Syria, invaded Palestine in 1187, defeated the Crusaders at Tiberias and took Jerusalem. After the third Crusade and the capture of Acre a truce for three years was agreed to in 1192, soon after which Saladin died. Saladin was not a mere soldier, his wise administration left traces which endured for centuries, in the citadel of Cairo, and in sundry canals, dikes, and roads. His opponents frankly attribute to him the noble qualities of chivalry, invincible courage, inviolable fidelity to treaties, greatness of soul, piety, justice.

and moderation" (Chambers's *Encyclopædia*)

sultan, ruler, prince. Arab *sultan*, victorious, also a ruler, prince, orig 'dominion,' through F *sultan*.

on the other hand, in contrast to Richard

deep policy, sound statesmanship

each contended etc, each endeavoured to rival the other

knightly qualities of bravery and generosity. "It was peculiar to the institution of chivalry, to blend military valour with the strongest passions which actuate the human mind, the feelings of devotion and those of love. The love of personal freedom, and the obligation to maintain and defend it in the persons of others as in their own, was a duty particularly incumbent on those who attained the honour of chivalry. Generosity, gallantry, and an unblemished reputation, were no less necessary ingredients in the character of a perfect knight. He was not called upon simply to practice these virtues when opportunity offered, but to be sedulous and unwearied in searching for the means of exercising them, and to push them without hesitation to the brink of extravagance, or even beyond it." (Scott, *Essay on Chivalry*)

singular contrast, unusual difference It was expected of the Christian king to possess the qualities which the Eastern sultan displayed and *vice versa*

afforded, supplied

conceived, imagined, thought.

fiction, a story feigned to deceive Novels and romances are works of fiction

inferior, minor, not playing an important part in the tale

characters, personages

introduced into the book or tale

a supposed relation, Edith Plantagenet, who has no historical counterpart

Mr Mills Charles Mills (b 1788, d 1825), historian, son of a Greenwich physician, was educated as a solicitor, but gave up the law, and wrote a history of Mohammedanism (1817), of the Crusades, (1818) and of Chivalry (1825)

presumed, inferred

romantic fiction, tales of extravagant adventures of life, and the like "A romance originally meant anything in the Romance languages, a novel meant a new tale, a tale of fresh interest. It was convenient, however, seeing that the two words existed, to appropriate them to separate uses, and hence, now, when we speak of a Romance, we generally mean 'a fictitious narrative, in prose or verse, the interest of which turns upon marvellous and uncommon incidents,' and when we speak of a Novel, we generally mean 'any fictitious narrative differing

from the Romance inasmuch as the incidents are accommodated to the ordinary train of events and the modern state of society' " (*Musson*). O F. *romanz, romans*, a romance written in the Romance dialect, the vulgar Latin dialect of every-day life, as distinguished from book or classical Latin. Lat. *Roma* "Our prose fictions, which began properly with Greene (1560-1592) divides itself naturally into Romance and Novel according to the style and subject, the former being governed by the fanciful, the latter by the real—the former permitting to itself legitimate extravagance, the latter contenting itself with representations of every day ordinary life " (*Adams*)

requisites, necessary materials.

Para 4.

Prince David of Scotland. David of Huntingdon, younger, son of Henry, Earl of Huntingdon, son of David I., of Scotland. See Introduction.

host, army The orig. sense is 'enemy' or 'foreigner.' O. F. *host*, a host, army, from Lat. *hostis*, an enemy, (orig a stranger, a guest), hence, a hostile army, a host

hero, the principal figure in any series of incidents Orig. a warrior, a demigod.

home, Scotland.

pressed into service, forced into my service, somehow or other utilized by me for the purposes of my story. The system of *pressing* seamen, that is to say, compelling them in time of war to serve in the Royal Navy, was usually resorted to in the past.

constitutes, makes, Lat. *constituo*, from *con*, together, and *statuo*, to make, to stand, to place

dramatis personæ, the persons or characters of a drama.

Para 5.

I had already etc, In *Ivanhoe* (1819) where, after returning from the Crusades, Richard appears in England as a disguised knight

upon the field, before the public view

him of the Lion Heart, Richard, called Cœur de Leon

in a more private capacity, not playing so prominent a part In *Ivanhoe*, he is displayed merely "as a disguised knight," whereas in the *Talisman* "in the avowed character of a conquering monarch "

capacity, character

exhibited, shown

avowed, openly declared O F *avouer, avocer*, from Lat. *advocare*, to call upon Med Lat to call on as patron or client, to acknowledge, recognise, from L *ad*, to, and *vocare*, to call

might contribute to their amusement, etc., "The brightness of the *Talisman* dazzled the eyes of the million as to the defects of the twin story [*The Betrothed*]. Few of these publications had a more enthusiastic greeting, and a new burst of applause attended the brilliant procession of his *Saladin* and *Cœur de Lion*" (Lockhart, *Life of Scott*)

Para 6

I had access, I had within my reach.

antiquity, ancient times

according to a historian of their own, Gibbon, who in his *Decline and Fall of the Roman Empire*, Ch lix says "If heroism be confined to brutal and ferocious valour, Richard Plantagenet will stand high among the heroes of the age. The memory of *Cœur de Lion*, of the Lion-hearted prince, was long dear and glorious to his English subjects, and, at the distance of sixty years, it was celebrated in proverbial sayings by the grandsons of the Turks and Saracens, against whom he had fought his tremendous name was employed by the Syrian mothers to silence their infants, and if an horse suddenly started from the way, his rider was wont to exclaim, 'Dost thou think King Richard is in that bush?' Gibbon quotes DeJoinville as his authority, who in his *Memoirs of the Crusades* says "King Richard did so many doughty deeds when he was overseas that when the horses of the Saracens were afraid of any bush, their master would say 'Do you think'—so would they say to their horses—'Do you think that is King Richard of England?' And when the children of the Saracen women cried they said to them 'Wisht, wisht! or I will go fetch King Richard, and he will kill thee!'"

Saracens, a name applied in the middle ages to the Mohammedans Lat *Saracenus*, from Arab *sharqin* pl of *sharqiy*, eastern, from Arab *sharq*, east, rising sun, from Arab root *sharaga*, it rose. The word literally means an eastern people. See note on Ch II Para 2

track, road, course F *trac*, a beaten way, from Du *trek*, a draught, *trekken*, to draw, pull, travel, march

stray so wildly, run away so violently

register, record M F *registre*, a record, from Late Lat. *registrum*, more correctly *registum*, a book in which things are recorded, from Lat *regerere*, to bring back, record, *re*, back, and *gerere*, to carry

an ancient romance Entitled '*Richard Cœur de Lion*,' and found in Ellis's *Specimens of Early English Metrical Romances* 'This romance,' says Ellis, "according to Mr Warton, has been thrice printed, first in 8vo, by W. de Worde, in 1509; again by the same in 4to, 1528, and a third time, without date, by W. C.' "As recording many particulars of the dress, food, and manners of our ancestors, it possesses rather more claims on

our curiosity than other romances, of the same period, because it was compiled within a very few years of the events which it professes to describe indeed, there are strong reasons for believing that the first French original, and even the earliest English version, contained an authentic history of Richard's reign, compiled from contemporary documents, although that history was afterwards enlarged and disfigured by numerous and most absurd interpolations"

pretence, appearance, assumption.

monstrous, out of the common course of nature, wonderful

metrical romance "The English version of this romance (for it is professedly a translation); if merely considered as a poem, possesses considerable merit. The verse, it is true, is generally rough and inharmonious, but the expression is often forcible, and unusually free from drawing expletives which so frequently annoy the reader in the compositions of the minstrels" (*Ellis*)

genuine, real, pure, Lat *genuinus*, of the true genus or stock
ogre, monster. F *ogre* Of unknown origin. The deriv from L acc *augurem*, soothsayer, hence, a wizard, is not convincing

literal, actual

cannibal, one who eats human flesh Span *cambal*, for *caribal*, a Carib, native of the Caribbean Islands The W. Indian (Hayti) word *carib* means 'brave' These Caribs ate human flesh

Para 7.

unshaken credulity, deeply-rooted disposition to believe on insufficient evidence

amulets, an ornament, gem, scroll, etc, worn as a remedy or preservative against evils or mischief. such as diseases and witchcraft, and generally inscribed with mystic forms or characters F *amulette*, from L *amuletum*, a talisman hung round the neck. Once believed to be of Arab origin, but now given up

spells, an incantation, any form of words supposed to possess magical powers A S *spel*, a saying, story, narrative, hence, a form of words

periapts, charms, worn to defend against disease or mischief, amulets F *periapte*, from Gk *periaptem*, to tie or hang about, *peri*, about, and *aptem*, to tie, bind "Amulets are worn by almost all eastern nations They are especially prized by Mohammedans, of whom both young and old wear them They are usually put on the young to ward off disease and to guard from the evil eye, and consist of figures with numbers on pieces of paper, or Arabic words engraved on potstone or silver or gold and worn from the neck—often extracts from

the Koran. They are also put over the door porch or on the house wall." (*Balfour's Cyclop. of India*)

under the influence of particular planets The belief that planets influence the fate or destiny of people is common in the East.

medical, having the properties of healing, medicinal powers, properties

advancing men's fortunes, making men fortunate or lucky

relic, memorial, lit that which is left after loss or decay *F. reliques,* from Lat *reliquere*, to leave behind, *re*, back, and *linquere*, to leave

veneration, the highest degree of respect and reverence.

Para 8

Sir Simon Lockhart of Lee and Cartland. "There was one of the brave knights who was in the company of Douglas, and was appointed to take charge of Bruce's heart homewards again, who was called Sir Simon Lockhart of Lee. He took afterwards for his device, and painted on his shield a man's heart, with a padlock upon it, in memory of Bruce's heart, which was padlocked in the silver case. For this reason men changed Sir Simon's name from Lockhart to Lockheart, and all who are descended from Sir Simon are called Lockhart to this day." (*Scott, Tales of a Grandfather*)

made a considerable figure, preformed a very conspicuous part, attracted considerable attention

Robert, the Bruce, Earl of Carrick and King of Scotland (*b* 1274, *s* 1306, *d* 1329), his grandfather was, with Baliol, a claimant for the Scottish throne, and when Edward I decided in Baliol's favour, the family withdrew to England. On the betrayal of the conspiracy in which he was concerned for the overthrow of the English suzerainty in Scotland, Bruce fled to Scotland and was crowned in 1306. He was defeated by the Earl of Pembroke, and hunted up and down the country, but in 1307 he defeated Pembroke. On the accession of Edward II the prosecution of the war was left to Pembroke, against whom Bruce struggled for three years, ultimately establishing himself as king of Scotland. In 1314 Edward II marched against him in person but was totally routed at Bannockburn. In 1328 peace was arranged, but Bruce died soon after.

his son David David II (*b* 1324, *d* 1371), King of Scotland son of Robert Bruce, whom he succeeded when five years old. During the invasion of his country by Baliol in 1332, he was conveyed to France, but returned after the defeat of his enemies in 1341. He was defeated in 1346, made prisoner by Queen Philippa at Neville's Cross, and was taken to the Tower, from which, after being imprisoned for ten years, he was released on payment of a heavy ransom.

James, the Good Lord Douglas. James, Lord Douglas (d. 1331) surnamed 'The Good,' and son of Sir William Douglas, the friend of Wallace, was active in the cause of Bruce, and commanded a division at Bannockburn. During Bruce's absence in Ireland he was left as regent, and in 1319 made a victorious raid into England. In 1327 he again defeated the English, and penetrated as far as Durham. He was one of the commissioners who concluded the Treaty of Northampton, Bruce commissioned him, on his death-bed, to carry his heart to the Holy Land, and bury it there. On his way thither he was killed in Andalusia in Spain.

Douglas, impatient to get at the Saracens, etc. "The good Lord James, having the precious heart under his charge, set out for Palestine with a gallant retinue, and observing great state. He landed at Seville, in his voyage, and learning that King Alphonso was at war with the Moors, his zeal to encounter the infidels induced him to offer his services. They were honourably and thankfully accepted, but having involved himself too far in pursuit of the retreating enemy, Douglas was surrounded by numbers of the infidels when there were not ten of his own suite left around his person; yet he might have retreated in safety had he not charged, with the intention of rescuing Sir William Sinclair, whom he saw borne down by a multitude. But the good knight failed in his generous purpose, and was slain by the superior number of the Moors. Scotland never lost a better worthy at a period when his services were more needed. He united the romantic accomplishments of a knight of chivalry with the more solid talents of a great military leader. The relics of his train brought back the heart of the Bruce with the body of his faithful follower to their native country. The heart of the king was deposited in Melrose Abbey, and the corpse of Douglas was laid in the tomb of his ancestors, in the Church of the same name" (Scott, *History of Scotland*, Vol I. Ch. xiii.)

with those of Spain. The Saracens entered Spain in 711. These were Arab and Berber conquerors, and they occupied Spain from 711-1492. "Within twenty years from their first landing these tribes had overrun the whole of Spain except the Asturias, had got possession of the Narbonaise (719), had raided into France, till finally repulsed by Charles Martel near Tours in 732" (Chambers's *Encyclop.*)

Para 9.

adventure, remarkable incident. Lat *adventurus*, about to come or happen

tradition, a narrative handed down to posterity by word of mouth

Emir, a commander. Arab *amir*, a nobleman, prince, from Arab root *amara*, he commanded

consequence, importance

ransom himself, purchase his freedom, *ransom*, lit. redemption, O F. *racnson*, ransom, from Lat. *redemptio*, a bringing back, *redimere*, to redeem

embroidered, adorned with needlework. O F. *brouder*

to tell down, to count out. To *tell* money, is to count it out.

pays little respect to gold, cares little for gold

In this operation, while doing this, *i e* counting out the money

the Lower Empire, the Byzantine or Eastern Roman Empire, which comprehended, at first, in Asia, the country on this side of the Euphrates, the coasts of the Black Sea, and Asia Minor, in Africa, Egypt, and in Europe, all the countries from the Hellespont to the Adriatic and the Danube. It commenced in 395, and was put an end to in 1453. Macmillan's Edition explains this as the Empire of Satan in the 'lower world,' which seems incorrect and far-fetched.

matron, an elderly married woman. F. *matrone*, from Lat. *matrona*, *mater*, a mother.

testified so much haste, displayed such a hurry

operated, acted as, performed the functions of, possessed the qualities of

styptic, an astringent medicine, a medicine that stops bleeding. F. *styptique*, fr. Lat. *stypticus*, fr. Gk. *styptikos*, from *stypho*, to contract

febrifuge, a medicine for removing fever. Lat. *febris*, fever, and *fugo*, to put to flight

properties, essential qualities

Para 10.

after much experience. wrought, after having often seen for himself the wonderful cures it performed

Clydesdale, or the Dale of the Clyde. The Clyde is one of the largest rivers of Scotland, rising in the S part of Lanarkshire, and forming an arm of the sea, called the Firth of Clyde

Lee-penny. "At a meeting of the Scottish Society of Antiquaries (8th April 1861), an interesting communication 'On some Scottish Magical Charm Stones, on Curing Stones,' was read by the late Professor Sir James Y Simpson, Bart., when the *Lee penny* was among the articles exhibited. In his paper the eminent writer observes, that 'In the present century this ancient medical charm stone has acquired a world-wide reputation as the original of the 'Talisman' of Sir Walter Scott, though latterly its therapeutic reputation has greatly declined, and almost ceased.'—See the *Proceedings*, Vol. iv p. 223" (Note to A and C Black's Ed.)

native seat, birth place

Para 11.

so especially, so exceptionally.

Church of Scotland, the church established by Law in Scotland. Since 1689 Presbyterianism has been the doctrine of the Church of Scotland.

impeach, to call in question Lit 'to hinder' F, *empecher* (It. *impacciare*), either from Lat *impingere*, to strike against, or *impedicare*, to fetter.

savoured of the miraculous, had an appearance of being done by praeternatural agency. 'Savoured' lit, means 'tasted,' 'had the flavour of' Lat *sapor*, taste, *sapere*, to taste

as occasioned by sorcery, as having been accomplished by magic or the black art, *Sorcery* is from Late Lat *sortarius*, a teller of fortunes by lots, from *sons*, a lot, through O F. *soncerie*, casting of lots, magic.

censured the appeal to them, condemned recourse to them.

annex, affix, endow with.

virtues, properties

its powers are sometimes resorted to, its healing properties are sometimes taken advantage of.

restricted, limited

water etc. Hydrophobia, or canine madness, is characterised by an unnatural dread of water (Gk *hydor*, water, and *phobos*, fear).

poured on the Lee-penny, and thus imbued with curative properties

congenial, suitable, lit of the same genus, spirit, or tastes Lat *con*, with, and *genus*, kind).

Para 12.

vary, alter

to his own purposes, to suit the requirements of this romance

Para 13

liberties . . . history, licences or divergences from the facts of history.

Conrade of Montserrat, or more properly *Montferrat*, which is an old Marquisate of Northern Italy, between the gulf of Genoa and the Alps Montferrat was ruled by its own marquises after the fall of the Frankish Empire in the 9th Century to the beginning of the 11th Century. Conrade was one of the principal leaders in the Third Crusade. He claimed the throne of Jerusalem in right of his wife, and was supported in this by the French King, whereas Richard's party espoused the claim of Guy de Lusignan, the husband of the elder sister of Conrade's wife. Conrade made a brave defence of Tyre against the Saracens

before the arrival of the English and French. On Richard's retirement from the Crusade Conrad was nominated King of Jerusalem, but was assassinated a few months after in 1192. The French accused Richard of having suborned two of the fraternity of the assassins to murder Conrad; but Gibbon says, "I cannot believe that a soldier so free and fearless in the use of his lance as Richard, would have descended to whet a dagger against his valiant brother Conrad de Montferrat" (*Decline and Fall*, Chap 59) There was no evidence whatever of Richard having a hand in the crime See Introduction.

the terms upon which thy stood, their unfriendly relations to each other

the proposal of the Saracens, etc. "On the following day, Richard renewed the assault on the city, and the besieged having no further hope of succour, humbly demanded a parley. A latimer was dispatched to the Kings of France and England, with instructions to offer on the part of Saladin the surrender of Acre with the whole of Syria, as far as the river Jordan on condition that the Christians should pay to the sultan a yearly tribute of ten thousand bezants, or that they should consent, in lieu of this tribute, to invest the marquis of Montferrat with the sovereignty of the ceded countries." (Ellis's *Early Eng. Met Romances Richard Cœur de Lion*)

invested, to be placed in office or authority over Lit. the word means 'to put vesture on,' Lat. *investio*, in, on, and *vestio*, to clothe.

repress, subdue

Knights Hospitallers. See note on Ch VI para 21 Also see Introduction

Henry, Henry II., King of England, b 1133, began to reign 1154, d 1189

renegade, an apostate, one who has denied his faith. Span *renegade*, an apostate, orig pp. of *renegar*, to forsake the faith, from L *re-*, again, and *negare*, to deny

whose treachery loss of Acre "The situation of Saladin, indeed had become most critical, and there can be little doubt, in the mind of any one who studies the writings of the Arabian historians, that the treacherous defection of the Duke of Burgundy and the ambitious machinations of Conrad of Montferrat alone deprived Richard of a complete triumph over the adversaries of the Cross. Abandoning the negotiations with the King of England, he [Saladin] directed his efforts once more to conclude a treaty with Conrad of Montferrat, and the Arabs are unanimous in declaring that the terms were actually arranged. Conrad agreed, they inform us, to attack the King of England in arms, in concert with Saladin; and to liberate all the Mussulman prisoners who were in his hands, upon the condition of retaining all the territory which he might be enabled to snatch from his fellow Christians. Saladin, on

his part, was to keep whatever cities or districts his own troops might conquer, and it would appear that he was eagerly urging the Marquis of Montferrat to commence hostilities at the moment that the latter was conferring with the King of England, between Cesarea and Acre (James's *Hist of Life of Richard Cœur-de-Lion*, iv 237)

drawn to pieces by wild horses, his four limbs torn away by unbroken horses. The two hands and two legs would each be fastened to horses who would be driven away in opposite directions, thus dismembering his limbs

pollute, defile. L. *pollutus*, pp of *polluere*, to defile Orig to wash over, as a flooded river, from L. *pol-*, allied to O Lat. *por-*, towards, and *luere*, to wash

Philip, Philip II (Philip Augustus), (b 1165, d 1214), son of Louis VII, whom he succeeded in 1180, joined Richard I on crusade (1190), and after his return made war on him.

throwing down his glove, as a challenge In the days of chivalry it was the custom for a challenger to throw down his glove or gauntlet at the feet of the challenged person

pledge, security

impetuosity, vehemence, fury, L. *in*, and *pelo*, to fall upon

Para. 14

makes a considerable figure etc See note on Conrad, above.

Sheik, Hassan ben Sabbah, the founder of a fanatical branch of the secret Moslem sect of the Ismailis or Ismaelians of Persia The esoteric doctrines of the Ismailis taught that all actions were morally indifferent. Hassan ben Sabbah was a Shite of Khorassan, about the middle of the 11th century, who obtained a partial insight into the secret doctrines of the Ismailis Having quarrelled with the heads of the sect he left Cairo and returned to Persia, where he gathered some followers, and in 1090 conquered the rock-fortress of Alamut, in Persia founding there a famous society, resembling the Ismailis, but marked by one peculiar feature—the employment of secret assassination against all enemies. The supreme or absolute ruler of the sect was called the *Sheikh-al-jebal*, the Old Man of the Mountains. The *Fedavis* or *Fedais* ('the devoted') were a band of uninitiated resolute youths the ready and blindly obedient executioners of their Chief Before he assigned to them their bloody task he threw them into a state of ecstasy by the intoxicating influence of *hashish* (the hemp plant,) which led to the order being called *Hashishin* ('hemp-eaters') changed by Europeans into *Assassins*. They soon inspired widespread terror Hassan died in 1124 The sect was extirpated in 1256 by Hulaku Khan who burst with his hordes upon the hill-forts held by the Assassins

Para. 15.

in general, broadly speaking

incidents, events.
fictitious, not real, imaginary
reality. . is only retained in the characters of the
piece, only the personages introduced into the story are
historical or real ones

NOTES TO THE APPENDIX TO THE INTRODUCTION.

This appendix is taken from the romance of *Richard Coeur de Leon* in Ellis's *Early English Romances*

Para. 1.

Holy Land. Palestine See note to para I of Scotts Introd. (p 7 of this book).

seized with an ague, had an attack of ague

ague, a fever coming in periodical fits accompanied with shivering. Lit 'acute' attack, from O F *ague*, fem of *agu*, acute, fr L *acuta* (*febris*), acute (fever), fem of *acutus*

leeches. physicians. A S *laece*, one who heals

of the camp, in the tents of the army.

convalescent, 'gradually recovered health. L *convalescere*, to begin to grow well; *con*, (*cum*), fully, *valere* to be strong.

the first symptom of his recovery, the first sign by which he showed his recovery.

a violent longing for pork, a great desire to eat pork or the flesh of the pig.

in a country etc. The Jews are not permitted by their religion to eat the flesh of swine. See note eto Ch II para 23

ne, a negative affixed to Anglo-Saxon words, and meaning, neither, nor, or not, according to its position, thus, *never* = *ne ever*, *i e*, *not ever*

nor no money, nor any money.

might aught of eat, might eat some

biding, waiting Same as *abiding*

tiding, news. Now generally used in pl *tidings* Orig- 'things that happen'; ch A S *tidung*, *tidings*, *tidan*, to happen But rather from Icel *tithundi*, neut pl, *tidings*, news

kingis, king's.

swyche, such

privyliche, privately, *liche* = like, *privyliche* = private like

sore is sick, is sore sick, *i e* is very ill.

alonged is, is full of longing, desirous

to selle, for sale.

be hardy . . . telle, would have the courage to tell him so

If he did . . . die, if he did tell the king so, it might cost the man his life.

behoves, it is necessary

to done, to do. *Done* is the old infin, governed by *to*

wete, knoweth

Tho' he wete etc., though he (the king) knows nothing about it.

Opened, cut open; disemboweled.

, off-flayn, flain off, removed. To flay is to strip off the skin.

sodden, boiled Also written *soden* Cf Chaucer, *The Persones Tale*, 900 "Of soden flesh that was to hem offred."

powder, salt Thus 'to powder' means 'to sprinkle with salt', 'powdered beef' is 'salted beef' Cf *Hén IV V 4*: "If thou imbowel me to-day, I'll give you leave to powder me and eat me to-morrow," where *powder*=sprinkle with powder

spicery, mixture of spices,

savour, taste, odour

out of ague . . . went, if he has got over his fit of ague. *Went*=gone. *Wendan*, to go, of which the old participle was *went*

He shall have thereto, etc, he will do full justice to it, he will eat heartily of it

supped, sipped To *sup*, is to take into the mouth, as a liquid

brewis, broth a sup, a sip, a small quantity taken into the mouth

Slept after, had a sleep after the meal

sweet a drop, perspired a little

Goddis, God's counsail, counsel, advice.

fresh, refreshed hail, hale, whole.

The sooth to say, to speak or tell the truth

at wordes few, at these few words, Not much persuasion was required.

shrew, scoundrel, accursed wretch Lat. something, wicked or bad.

Quod, quoth, said

soote, sweet

Thorough, through Old form of the word

boot, benefit. be your boot, be to your benefit.

carff, carved The preterite of *kerven*, to carve To carve means to cut meat. It was the custom for one of the king's officers to carve at the king's table. Similarly it was usual of squires of the highest degree to carve at their fathers' tables Cf Chaucer, *Prologue*, 100, "And carff biforn his fader at the table"

He ate, i.e. the King ate, he carye, might, i.e. the knight

might carve. The King ate faster than the knight could carve. Thus showing that he relished the dish.

gnew, gnawed *Gnow*, to gnaw. To gnaw means to bite so as to make a noise with the teeth.

nonce, occasion. Used only in the phrase 'for the nonce' The substantive has arisen by mistake from 'for the nones' originally *for then ones*, meaning simply 'for the once', the *n*, belongs to the dative of the article

hem, the old spelling for *them*. His people or attendants turned aside and laughed

lough, laughed

chamberlain, an overseer of the private apartments of a monarch or nobleman.

stound, a short while

whole, quite well, unimpaired

clad, him, clad himself, dressed himself

abouten, about, around,

close, an inclosed place.

Para. 2.

'gan, began

a sop in wine, wine with bread soaked in it **Sop**, sop (of toasted bread), a *sop* is anything dipped or soaked, esp. in *soup*, to be eaten. A. S. *sop* (in *sopcoppa*, a soup cup, dish, fr *supan*, to sip, soak Cf Chaucer, *Prologue*, 334 "Well loved he by the morwe a sop in wyn"

ilke, the same of ate, ate of

the cook he bade, he ordered the cook

evil, evil deeds I am fear, I am afraid

souper, supper

So God me save, God save my soul An asseveration Cf 'So help me, God', used in the judicial form of oath, also Chaucer, *Prologue* 1505 "God so my soul save"

But, unless,

lesen, lose *Lese* = to lose.

none other might be, there was no other head to be found
fet, fetched, brought *Fet* is the past tense of *fetch*

Lo, look, behold.

here the head, here is the head

Para. 4.

dissipated, dispersed removed.

swarte, swarthy, black. **vis**, face, visage

wode, beside himself, insane

erst, before. **I not wist**, I never knew Note the double negative 'I never knew nothing about it before'

uprist, uprising, resurrection Referring to the resurrection of Christ from the dead A cardinal belief of Christianity.

Shall we, we shall default, failure or lack of food

Slee, slay.

seethen, boiled. **roasten**, roasted

do hem bake, have them baked

fier, their

it proved, proved it

wo, undone, in distress. **For hunger wo** ere I suffer hunger.

mo, more

Para 5

military machines, machines of war

bezants, or *byzants*, gold coins varying in value from 10s. to £1, struck by the emperors of Byzantium, current in the middle ages

capitulation, surrender To *capitulate* is to surrender on certain conditions or *heads* Lat. *caput*, head

Ellis, George (b 1745, d 1815), miscellaneous writer; published *Specimens of our Early Poetry*, 1790, and *Specimens of Early English Metrical Romances* (1802) The extracts quoted in the text are from the latter work.

Para 6

articles, terms, clauses. L *articulus*, a little joint

the cross, or the true cross, as it is called, the identical cross on which Christ was crucified, and which was supposed to be in their possession At the surrender of Acre the conditions were that "the piece of the true cross was to be given up, the Christian prisoners set free, and some thousands of hostages were to be detained for the payment, within forty days of 200,000 pieces of gold" "The forty days wore on Saladin would not or could not restore the relic of the true cross or make up the 200,000 pieces. Richard warned him what the consequences of neglect would be; and he kept his word On the fortieth day two thousand seven hundred hostages were led to the top of a hill from which all that passed might be seen in the camp of Saladin, and at a signal from the king these two thousand seven hundred infidels were all cut down At the same hour hostages almost equalling in number the victims of Richard were slaughtered on the walls of the city by the the duke of Burgundy, the representative of Philip Augustus," (Cox, *Crusades*, 126-127)

arraigning, accusing publicly.

a period, a stop, a termination.

The gold to take . . shield! God save me from taking the gold!

partes, divide, share amongst.

charge, load

barge, a little ship

swilke, of such like, of that kind compounded of *swa* and *like* **swilke three three**, such men,

for my love, owing to my affection for you.

To meat . . dwell, that you remain here to dine with me

bode, message

marshal, a title given to various officers who had the care of a king's household

caldron, a large kettle or vessel for boiling liquids

platters, flat plates

me befor, before me

apayed, pleased I shall eat of it quickly, as if I were well pleased with it

Para 8.

to wash The performance of ablutions before meals is common among Oriental nations.

waits, hautboys, oboes, *high-toned wooden* wind instruments, of a tapering tube, and having holes and keys *Hautboy*, is from *F hautbois*,—*haut*, high, *bois*, wood, fr *L altus*, high, Late *L. boscus*, a bush

the high table This was the orsille, or high table, a little elevated above the floor, and here the king (or in the mansions of noblemen or squires, the master of the house) presided in state The guests sat usually at a lower table

marshalled, arranged in order

free from apprehension, not fearing anything

tabours, small drums, played with one stick Arab *tambur*, a drum, a kind of lute, thro Span and F

steward, one who manages the provision department

poked, nudged, touched with his finger, to draw his attention

Para 9.

smoking heads, the heads from which the steam ascended.

traced, discerned

received from the fatal scroll etc, learnt from the writing on the piece of parchment attached to each head the painful confirmation of their fears

torpid, numb, having lost the power of motion and feeling

venison, the flesh of animals taken in hunting, esp the deer. - Lat. *venatio*, a hunting, game—*venor*, to hunt, thro F. *venaison*.

all that they now etc. They were glad to get away speedily
and safely

Wendes, go thou. Imperative of *wendan*, to go

Soudan, soldan, sultan

y-guessed, guessed The y- is the old sign of the p, p, and
is the old Engl and A.S *ges* It still survives in such words as
a-go, a-gone. Church in his Glossary tells us that "the letter y is
frequently put before a word without adding anything to its
significance, and only to lengthen it a syllable"

dressed, prepared for cooking

meynie, retinue, household

forbar, deny.

vital, victuals, food provisions.

conger, a large sea-eel

wenden, go

oo, one.

nourissant, nourishing French

quick, alive

Livand, living Syrie, Syria

Abouten, without

nought gon, not go

Para 10.

cannibalism, the eating of human flesh *Cannibal* is fr Span
a corrup. of *Caribals*, (English *Caribs*,) the native name of the
W India islanders, who ate human flesh. "In the dire necessity
of famine, they [the Christians] sometimes roared and devoured
the flesh of their infant or adult captives. Among the Turks and
Saracens, the idolaters of Europe were rendered more odious
by the name and reputation of cannibals the spies who intro-
duced themselves into the kitchen of Bohemond, were shown
several human bodies turning on the spit, and the artful Norman
encouraged the report, which increased at the same time the
abhorrence and the terror of the infidels" (Gibbon, *Decline
and Fall*, Ch 53) "Carrion was openly dressed, and human
flesh was eaten in secret Cannibalism was carried to a
great extent by the lowest of the low" (Mills, *Hist of the
Crusades*)

James, George Payne Rainsford (b 1801, d 1860,) his-
torical novelist and biographer The *History of Chivalry*,
was published in 1849 His best known works are his histori-
cal novels, of which the first, *Richelieu*, was issued in 1828
He was the sole author of nearly 200 volumes, and, in
addition, edited several historical and biographical works

Para 11

with the army of the cross etc, "A heterogeneous mass
of cam-pfollowers had joined the army, and as the princes

and knights took no notice of them they formed into a separate body, numbering about ten thousand beggars and marauders, who followed unarmed in the wake of the army, and though they often increased the difficulty of maintaining it they sometimes did good service as spies, servants, and baggage porters. Peter the Hermit became their spiritual leader and saint, they, moreover, elected a military commander, whom they called Tafur, the Turkish for King of the Beggars, and laid down certain rules for instance, no one, was to be tolerated among them who possessed any money, he must either quit their honourable community, or hand over his property to the King of the Beggars for the common fund. The princes and knights did not venture into their camp except in large bodies and well armed, the Turks said of the Tafurs, that they liked nothing so well to eat as the roasted flesh of their enemies." (Sybel, *Hist and Lit of the Crusades*) Among the early French poems on the Crusades is one entitled *The Leaguer of Antioch*, of which Sybel supplies an abbreviated translation, in which the same thing is mentioned. Tancred deplores their brutish taste to the Turkish commander.


Para 12

sous, French copper coins = 1/20th of a franc.

forage, food for horses and cattle. *To forage* is to go about and forcibly carry off food for horses and cattle.

that further consummation, viz, being roasted and eaten up consummation is the act of completing, close

THE TALISMAN.

 The figures refer to the number of the paragraphs in each Chapter

CHAPTER I

ANALYSIS.

[A Red Cross Knight appears upon the scene, which is laid in the vicinity of the Dead Sea. Description of the desolation of the valley of Siddim. The Knight and his horse, with their accoutrements, are described. As the Knight is making for an oasis, he sees among its palm-trees a mounted Saracen. The Saracen and the Knight engage in combat, in which the latter has the advantage, and a truce is agreed upon.]

Motto. The motto is from Milton's *Paradise Regained*, Book III, ll 165—6. The words, however, have been altered. The actual words are —

“He indeed

Retired into the Desert, but with arms.”

The reference is to Judas Maccabeus, (Judas the “hammerer”) so named in honour of his bravery. He succeeded his father in 166 B C as leader of the Jews in the struggle against Antiochus Epiphanes, King of Syria. When the persecution began, he together with his brothers retired into the wilderness of Judah, where they were joined by many of their countrymen, whence they made incursions into the adjacent villages and cities. They thus regained the independence of Judea and restored the worship of Jehovah, which Antiochus was endeavouring to extirpate. The struggle with the Syrian continued, and finally, with his army crushed, Judas Maccabeus fell fighting near Jerusalem, 160 B C.

arms, weapons of offence and defence L *arma*, arms, lit. ‘fittings’

Regarding the Mottoes at the head of each chapter see note on the motto in chapter VI.

Paradise Regained, a poem by John Milton, published in 1671, when *Paradise Lost* had been in circulation for four years. It consists of four books and the subject is, as Masson says, “expressly and exclusively the Temptation of Christ by the Devil in the Wilderness, after his baptism by John.”

Para. 1

The burning sun of Syria. The climate of Syria is very dry and hot, like that of Arabia. "The climate on the plateau is generally dry, and in certain localities hot. The valley of the Jordan is remarkably hot." (*Chambers's Encyclo*)

[Syria Richardson thinks that Syria had its name from *Suri*, a beautiful and delicate species of rose, for which that country has been always famous, hence Suristan, the Land of Roses.]

[its highest point in the horizon. Scott means its zenith,] but the expression is inaccurate. The horizon is the circle which bounds that part of the earth's surface all around us which is *horizontal* or *level* with us, that part where there is an apparent junction between the earth and the sky, hence we cannot correctly say "the highest point in the horizon," but "*above the horizon*," or "the highest point in the heavens." "This point is different for different places according to their latitude, and is reached exactly at midday. In Syria, which is beyond the 31st degree of north latitude, and therefore above eight degrees beyond the tropic of Cancer, the sun never reaches the zenith (or the point in the heavens directly above our heads) Scott therefore speaks not of the 'highest point in the heaven's but *'its highest point'*, that is the highest point attainable by it in that latitude." In Palestine the sun's apparent course is nearly along the middle of the sky, but in Scotland and other countries which are considerably north of the equator, it is not along the middle of the sky, but is an arc near the southern horizon.

The sun horizon—it was a little before noonday

[a knight of the Red Cross. See Ch. viii, para 58 A Crusader, serving under the banner of the king of England.] Every crusader wore as a distinguishing badge a cross of cloth on his breast or shoulder, as a sign that he was fighting for the Cross, or the Christian religion. The adoption of the cross is thus explained by Gibbon "The benevolent efforts of Urban deserve the less praise, since he laboured to appease some domestic quarrels, that he might spread the flames of war from the Atlantic to the Euphrates. From the Synod of Placentia, the rumour of his great design had gone forth among the nations the clergy on their return had preached in every diocese the merit and glory of the deliverance of the Holy Land, and when the Pope ascended a lofty scaffold in the market place of Clermont, his eloquence was addressed to a well-prepared and impatient audience. His topics were obvious, his exhortation was vehement, his success inevitable. The orator was interrupted by the shout of thousands who with one voice, and in their rustic idiom, exclaimed aloud, 'God wills it. God wills it.' 'It is indeed the will of God,' replied the Pope, 'and let this memorable word, the in-

spiration surely of the Holy Spirit, be for ever adopted as your cry of battle, to animate the devotion and courage of the champions of Christ. His cross is the symbol of our salvation; wear it, a red, a bloody cross, as an external mark on your breasts or shoulders, as a pledge of your sacred and irrevocable engagement. The proposal was joyfully accepted; great numbers both of the clergy and laity impressed on their garments the sign of the cross, and solicited the Pope to march at their head." And in a foot note Gibbon adds "In the first crusade, all wore red; in the third, the French alone preserved that colour, while green crosses were adopted by the Flemmings, and white by the English." (*Decline and Fall of the Roman Empire*, Ch. 58. The knight of the novel being of Scottish origin would probably have a St. Andrew's cross (x), white on a blue field. Mills, in a foot note to his *History of the Crusades*, however, says: "Red was for a long while, even till the time of Richard I., King of England, the general colour of the cross."

[his distant northern home Scotland] See Ch. III para 2.

[Crusaders. Those who took part in a 'Crusade' or Crusade (L. *crux*, a cross,) "An expedition of Christians assembled out of divers countries (by preachings and the Pope's bulls) against the Turks and other infidels, termed so because every one of them, when he undertakes his journey, accepts of and wears on his cassock, or coat-armour, the badge of the cross."—*Cotgrave in Richardson*. See Gibbon, ch. lviii, *et seq.*]. See note above, and also the Introduction.

pacing, walking F. *pas*, from Lat., *passum*, acc. of *passus*, a step; lit. a stretch, distance between the feet in walking.

vicinity, neighbourhood. Lat. *vicinus*, near, lit. belonging to the same street

[the Dead Sea—called by Milton 'the Asphaltic pool' Moore speaks of it as—

"That Syrian lake,
Upon whose surface morn and summer shed
Their smiles in vain, for all beneath is dead"—

The Veiled Prophet.

The water of this lake is the saltiest on the face of the globe and of a dull green colour. But few fish are found in it, and its shores, which are almost barren, are frequented by hyen as and other wild beasts. Cf also Balfour Stewart's *Physics Primer*, p 33] The name Dead Sea, dates from about the fourth century. In the Scriptures it is called SALT SEA (*Num xxxiv-12*), the Sea of the Plain (*Deut iii-17*), and, from its geographical location, the East Sea (*Joel ii-20*). The Greeks called it Asphaltites, from the bitumen which it yields, and the Arabs, the Sea of Lot. The river Jordan empties itself into it. It is about 46 miles long, and 9 miles broad, having an area of about 360 sq miles. "It lies in a deep caldron, surrounded by high cliffs of bare and

grim limestone rock. The idea of poisonous exhalations rising from this dark and solitary sheet of water is now given up. Nitre, sulphur, and pumice-stone, with other traces of volcanic agency, are found along its margin. . . The water is intensely salt, remarkably clear and pure, but nauseous and bitter. . . This sea is supposed by some to occupy the vale of Siddim, on which stood the five cities of the plain—Sodom, Gomorrah, Admah, Zeboim, and Bela. . . The Dead Sea has no outlet, it is computed that the Jordan discharges into it upward of 6,000,000 tons daily. The received opinion now is that it loses its water by evaporation" (*Eadie's Bible Cyclop*)

Asphaltites, from, the Gk. *asphaltos*, bitumen, or pitch. Bitumen abounds in the vicinity, and may be seen on the surface of the lake and on the shores. This is particularly so after earthquake shocks.

an inland sea, the Dead sea has no outlet, and is really a lake.

[no discharge no out-flowing river] from which the waters running into it do not flow out of it again, which has no outlet. See note above.

Para 2.

The warlike pilgrim The Crusades were religious wars, and those who took part in them did so with the double object of expelling the Moslems from the Holy Land, as well as visiting the tomb of Christ. The distinction between Crusades and other wars of the middle ages is thus enunciated "If Urban II. gave his blessing to the missionaries who were to convert the Saracens at the point of the sword, the papal benediction had been given nearly thirty years before at the instigation of Hildebrand to the expedition by which the Norman William hoped to crush the free English people and usurp the throne of the king whom they had chosen. But the movement of the Norman duke against England was merely the work of a sovereign well awake to his own interest and confident in the methods by which he chose to promote it. Under the sacred standard sent to him by Pope Alexander II. he gathered, indeed, a motley host of adventurers, but the enthusiasm by which these may have fancied themselves to be animated had reference chiefly perhaps to the broad acres to which they looked forward as their recompense. The great gulf which separated such an undertaking from the crusade of the hermit Peter lay in the conviction, deep even to fanaticism, that the wearers of the Cross had before them an enterprise in which failure, disaster, and death were not less blessed, not less objects of envy and longing, than the most brilliant conquests and the most splendid triumphs. They were hastening to the land where their Divine Master had descended from his throne in heaven to take on Himself the form of man—where for years the everlasting Son of the Almighty Father had patiently toiled, healing the sick, comforting the

afflicted, and raising the dead, until at length He carried his own Cross up the height of Calvary, and having offered up his perfect sacrifice, put off the garments of his humiliation when the earthquake shattered the prison-house of his sepulchre. For them the whole land had been rendered holy by the tread of his sacred feet and the pilgrim who had traced the scenes of his life from his cradle at Bethlehem to the spot of his ascent from Olivet, might sing the *Nunc dimittis*, as having with his own eyes seen the divine salvation." (Cox's *Crusades*, pp. 2-3.)

pilgrim, one who travels to a distance to visit a sacred place. Etal *pellegrino* a pilgrim, from *L. peregrinus*, a foreigner, stranger, from *per*, through, and *iger*, land.

toiled, laboured, walked with difficulty.

more lately, later in the day, more recently.

defiles, long narrow passes between hills, in which people can move only in single file, that is, one behind another. F *defiler*, from *L. dis*, apart, and *filum*, a thread.

[that great plain, the plain of Jordan, or the vale of Siddim, on which the accursed cities, Sodom and Gomorrah, were built. See *Genesis* xiii, xviii, xix, 24, 25.] The Plain, of the 'Jordan' (2 Chr. iv-17), or the region round about Jordan' (Matt. iii. 5) or the 'Plain south of Cinneroth' (Josh. xi-2), or simply 'The Plain, (2 Ki. xxv 4), is, strictly speaking so much of the country as borders on the Jordan, between Tiberias and the Dead Sea. The first of these names was sometimes applied to the whole of the country watered by the Jordan, from the foot of the Lebanon to the wilderness of Paran. The greater part of this plain is a barren waste, hot and unwholesome. It was likewise called the 'Plane of the wilderness.' The cities of Sodom and Gomorrah were situated on it, and were hence called the 'Cities of the Plain,' and the Dead Sea, which is supposed to occupy their place is called the 'Sea of the Plain.'

the accursed cities, Sodom and Gomorrah (*Gen* xiii, 13) two cities of the plain which were miraculously destroyed by fire on account of the great and almost universal corruption of the inhabitants. "Some, as Robinson, place the doomed cities to the south of the lake, others, as Tristram, to the north. The notion of their submergence is not that of Josephus for he holds that the vale of Sodom (not the town of Sodom) became the Dead Sea. Clement, and Justin Martyr, and Antoninus, in the 6th century, speak of the ruins and the ashes, but say nothing of submergence" (Eadie's *Bible Cyclo*) For an account of their destruction see *Gen* xix

in ancient days, in the days of Abraham and Lot.

the direct and dreadful vengeance of the Omnipotent, the fearful punishment inflicted by God himself, and not through human agency, as is usually the case. Fire and brimstone rained upon the cities.

Para. 8

recalled to memory, recollected.

the fearful catastrophe; the terrible calamity or disaster, the destruction by fire and brimstone "Catastrophe" lit. means 'an overturning,' from Gk. *kata*, down, and *strephe*, to turn

arid and dismal, parched and dreary
fair, beautiful.

valley of Siddim, the valley in which Sodom and Gomorrah were situated, and supposed now to be covered by the Dead Sea "It is a scene of wildness almost unsurpassed—a place of brimstone, salt, and burning" (Eadie's *Bible Cyclo*)

[Once well-watered even as the garden of the Lord See *Genesis*, xiii 10] "And Lot beheld all the plain of the Jordan that it was well-watered everywhere even as the garden of the Lord"

the garden of the Lord, the garden of Eden, in which Adam and Eve were placed, and which was watered by four rivers See *Genesis*, II.

parched, scorched The derivation is doubtful M E *parchen*, to parch "Prob the same as M E *perchen*, to pierce, an occasional form of *percen*, to pierce. This is the most likely solution; in fact, a careful examination of M E *perchen* fairly proves the point It was at first used in the sense of 'to pierce with cold' and was afterwards transferred to express the effects of heat. We still say 'piercing cold,' (Skeat)

blighted, blasted, lit affected with blight, i e a disease in plants, which blasts or withers them A word of unknown origin

[condemned to eternal sterility. Referring to its utter destruction See *Psalms* cvii 34] Condemned by God to remain for ever barren or unfruitful Scott probably had in mind the words of the above Psalm "The Lord turneth a fruitful land into barrenness for the wickedness of them that dwell therein"

Para 4

crossing himself Making the sign of the cross in the usual manner Cf *Lord of the Isles*, C, vi stza xx —

"His breast and brow each soldier crossed,
And started from the ground."

The sign of the cross is made by touching with the fingers of the right hand the forehead, breast, left and right shoulders in succession Crossing oneself is believed by Roman Catholics to act as a charm against evil spirits, or anything wicked or of evil influence, and is done in order to invoke God's protection and help in time of danger The traveller here crossed himself because he thought of the terrible divine wrath that had destroyed and devastated the land

in colour and in quality etc. The water is of "a dull green colour" See note above under 'Dead Sea' In quality it is "intensely salt . . . nauseous and bitter," and of great specific gravity, making it impossible for a man to sink in it. This remarkable buoyancy is due to the water being strongly impregnated with saline substances, having lime, magnesia, and soda, neutralised with hydrochloric and sulphuric acids

sluggish, slow-moving There being no outlet the waters do not rush onward

the once proud cities, Sodom and Gomorrah, so described in the Bible

[whose grave was dug by the thunder of the heavens or the eruption of subterraneous fire, that is, which were destroyed either by lightning from heaven or by a volcanic eruption Webster would apparently apply *subterranean* to what is natural, as 'subterranean springs,' and *subterraneous* to what is artificial, as 'a subterraneous passage.' If this be a true distinction, *subterraneous* is here incorrect See also Ch V, para. 3, *subterranean vault*] In the Bible there is nothing to show that the cities were submerged by the lake "According to Captain Conder, 'it is now generally agreed that the Dead Sea and Jordan were formed by a great fault or crack in the earth's surface long before the creation of man, and that the district presents in our day much the same aspect as in the days of Abraham' It is vain therefore to suppose that the 'cities of the plain' were beneath the present sea, although the view was held as early as the time of Josephus' (*Bible Geog*) (Chambers's *Encyclo*)

-no living fish etc. Hasselquist doubts the correctness of this, as there are shell fish to be found in the lake, "but the salinity of the waters is adverse to life, though some lower organisations are found in them" (Chambers)

bears no skiff etc. Lieut. Lynch, who went with an American expedition, sailed down the Jordan, and states that, upon entering the Dead Sea, the boats were encountered by a gale, and "it seemed as if the bows—so dense was the water—were encountering the sledge-hammers of the Titans instead of the opposing waves of an angry sea" (Eadie's *Bible Cyclo*)

skiff, a little boat

receptacle, that into which anything is *received* or contained

sullen waters, gloomy looking waters Most travellers however describe the waters as bright and clear Kinglake (*Exothen*) says "The water is perfectly bright and clear."

sends not . . . a tribute to the ocean, has no stream flowing out of it to the ocean The language is metaphorical The ocean is compared to a great monarch who receives tributes from minor potentates

Moses, the great liberator of the Israelites from Egypt, and their great lawgiver under God

[Brimstone and salt etc. See Deuteronomy, xxix. 23] "And that the whole land thereof is brimstone, and salt and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the lord overthrew in his anger, and in his wrath"

nor beareth, nor yields any useful product

nor any grass groweth thereon Upon the brink of the lake, according to Chambers's *Cyclopædia*, thickets of tamarisk and oleander are here and there seen But the description on the whole appears to be correct as vegetation must be necessarily very scanty Kinglake, in *Eothen*, says "Every step towards the Dead Sea had brought us into a country more and more dreary, and this sandhill, which we were forced to choose for our resting place, was dismal enough A few slender blades of grass, which here and there singly pierced the sand, mocked bitterly the hunger of our jaded beasts" And describing the lake he says "No grass grew from the earth—no weed peered through the void sand, but, in mockery of all life, there were trees borne down by the Jordan in some ancient flood, and these, grotesquely planted upon the forlorn shore, spread out their grim skeleton arms all scorched, and charred to blackness, by the heats of the long silent years."

and even the very air etc The construction is faulty If he co ordinating conjunction is used the indicative 'was' is out of place, following as it does the expression 'might be termed' [It would be better to omit 'and,' and begin a fresh sentence with the word 'even' The poets make frequent mention of the noxiousness of the Dead Sea air

"My doom is like the Dead Sea air,

And nothing lives that enters there'—*Lallah Rookh*]

The idea, however, is incorrect, birds have been seen there by travellers It is probable, however, that at the hour of noon, when the traveller arrived there, the intense heat had induced the birds to take shelter somewhere

bitumen, mineral pitch, a substance having a pitch like odour, and burning readily with a bright flame, without any residue There are many varieties, from the liquid naphtha to the solid asphaltum (*Webster*)

in steaming clouds, in thick volumes of vapour, like steam rising from water

[waterspouts These are very curious phenomena, generally seen at sea in windy and cloudy weather They occasionally appear in inland districts, in which case there is sure to be water in the locality in the form of river or lakes. They are found in all parts of the world] They are great columns of water,

which rise at first in the form of small clouds, and subsequently assume the form of a cone, probably the result of a whirlwind.

slimy, viscous

[**bitumen and naphtha** These substances are generally looked upon as products of the decomposition of organic matter. Being deposited at the bottom of seas, lakes, and rivers, the organic tissue undergoes a kind of fermentation *Bitumen* is styled by some authors *asphaltum* or *Jew's pitch* *Naphtha* is found in abundance on the north-west side of the Caspian Sea, and in Italy] *Naphtha* is a clear inflammable liquid, found in pitch In course of time it becomes viscous, and gradually hardens into a gummy substance. *Naphtha* contains no sulphur, so the word 'sulphureous' would indicate that it emitted pungent fumes like those produced by burning sulphur

floated idly, moved about slowly

[afforded awful testimony to the truth of the Mosaic history, bore fearful witness to the truth of the account given by Moses in the Book of Genesis of the destruction of Sodom and Gomorrah.]

Para 5.

[Upon this scene of desolation splendour Cf Heber's *Palestine* —

"Is this thy place sad city? This thy throne?
Where the wild desert rears its craggy stone
While suns unblest their angry lustre fling,
And way-worn pilgrims seek the scanty spring"]

desolation, waste, destruction

intolerable splendour, unbearable brightness.

all living nature, every living thing *e g*, beasts, birds etc,
the rays, its rays

flitting sand, moving, unstable sand.

at a foot space, advancing only a foot at each step, a slow pace.

accoutrements equipments, generally used of the military equipments of a soldier *F. accoutrer* formerly also *accoustrer*, to dress, array Etym quite uncertain The accoutrements of the horse of a knight are thus described by Scott "To render success yet more certain, and attack less hazardous, the horse, on the safety of which the rider so much depended, was armed, *en-barbe*, as it was called, like himself A masque made of iron, covered the animal's face and ears, it had a breast-plate, and armour for the croupe The strongest horses were selected for this service, they were generally stallions, and to ride a mare was reckoned base and unknightly" (*Essay on Chivalry*)

A coat of linked mail, a coat formed of small steel rings intertwined or linked one with another The under dress of the knight was a close jacket of chamois leather, over which

was put the mail shirt, composed of rings of steel artificially fitted into each other, as is still the fashion in some parts of Asia. A suit of plate armour was put on over the mail shirt, and the legs and arms were defended in the same manner (Scott, *Essay on Chivalry*) "At the time of the first Crusade defensive armour consisted simply of a leathern tunic, on which were fastened rows of iron rings. It was not long before these rings gave way to small iron plates, lapping over each other on the same principle as the scales of a fish, from which it derived its name, being called scale mail. The form of armour previously described was simply called mail, from the Latin word *macula*, a net, the meshes of which it was supposed to resemble. The leathern tunic on which these varieties of harness were borne, was called a hauberk. The lower members were defended by chausses, a term synonymous with the modern word breeches. When the mail tunic and the chausses were joined into one piece, as was frequently the custom, the combination was called the haubergeon. In either case the crown and back of the head were protected by a hood of mail, which was sometimes detached, but oftener formed a part of the hauberk or haubergeon, in which case the wearer was enabled to throw it back upon his shoulders, when he wished to disencumber his head from its weight. This mail not only protected the back of the head, but coming round to the front, covered also the mouth and chin, the function of breathing being entirely performed by the nose. The hands were protected by a continuation of the sleeves of the frock, which passed over the fingers, and the same duty was performed with regard to the feet by a continuation of the chausses. Numerous improvements were gradually introduced into this system of mail armour. In lieu of the rings of mail being seen upon the dress, they were interlaced with one another each ring having four others inserted into it, the garment being thus formed of the rings themselves, without any leathern foundation. This new arrangement was further improved by the introduction of double rings, rendering it not only impervious to a sword cut, but also to the thrust of the lance. Another great advantage which immediately secured its general adoption by the chivalry of Europe, was its extreme portability. Gradually, however, the improvement in the construction of the weapons of offence led to the necessity of adopting still further measures of protection. Plates of solid steel were attached to the breast, and to other parts of the body, where a dearly bought experience had taught the wearer the insufficiency of his metal rings. New plates were continually added, on the discovery of fresh weak points in the harness, until, eventually, the knight became encased in an entire double covering of mail, and plate. It being then found that the mail had ceased to be of any service, it was gradually discarded, and the warrior was entirely covered with steel plates, which received their

names from those parts of the body for whose protection they had been constructed. The pectoral covered the breast, the gorget the throat, the ailettes the shoulders, the brassarts the arms, and the cuisses the thighs, whilst the scaly gauntlet formed an ample protection to the hands. The mail hood being found to be no longer a sufficient protection, an iron helmet was introduced, whose shape fluctuated between the conical and the cylindrical. This helmet was not intended to supplant the use of the hood, but was worn over it. To protect the face, a broad piece of iron was at first introduced, which connected the frontlet of the helmet with the mail over the mouth. This protection, however, being found very imperfect, cheek pieces were substituted, consisting of bars placed either horizontally or perpendicularly, and which formed an adequate safeguard against a sword cut. The next improvement was that of the aventail or mask, which was attached to the helmet, and had apertures for the eyes and mouth. By means of pivots, it was so constructed that the knight could raise or drop the covering over his face, in this form it was termed a visor. Subsequently plates were brought up from the chin, and this movable portion of the helmet was called the beaver, from the Italian *bevvere*, to drink, access to the mouth being thereby obtained"—Porter's *History of the Knights of Malta*, ch. 11. (Quoted from Robertson's *Notes on Ivanhoe*) The enthusiasm engendered by the Crusades gave a general impetus to the adoption of chainmail armour. *Mail*, from *F maille*, from Lat. *macula*, the mesh of a net, from the links

plated gauntlets, large iron gloves, with plates of metal on the back. See the illustration in Webster's or any other good dictionary. O *F gantelet* a double dimin of *gant*, a glove, from (Scand.) O Swed *wante*, a glove

breastplate, a plate or piece of armour worn upon the breast as a protection. "Plates of solid steel or iron were fixed on the breast or other parts of the body where painful experience had assured the wearer of the insufficiency of his metal rings" (Mills, *Hist of Chivalry*).

had not been esteemed, was not considered

there was also, there were also. The singular verb is a slip

[his triangular shield. This is an anachronism, as such shields did not come into use until the reign of Edward IV.] "At the time of the Norman Conquest of England, or about the middle of the 11th century, the armour consisted of a *hauberk* or tunic of mail for the body, hose of mail for the legs, a conical helmet with nasal, and a circular or kite shaped shield. This continued to be the style of equipment throughout the 12th century [the period of our tale] Towards the end of the 12th century, the round shield becomes rare, and the kite-shape gives way to the triangular or flatiron shaped shield" (Chambers's *Encyclo*). In his *Essay on Chivalry* Scott describes the shield as

"a small triangular buckler of light wood, covered with leather, and sometimes plated with steel, which, as best suited him, the knight could either wield on his left arm, or suffer to hang down from his neck, as an additional defence to his breast, when the left hand was required for the management of the horse"

barred helmet, a helmet with bars in front, to enable the wearer to see through the spaces between them See an illustration under 'helmet' in Webster's Dictionary

hood "The back and crown of the head were saved harmless by a hood of mail, which sometimes formed part of the hauberk or haubergeon, and sometimes was detached" (Mills, *Hist of Chivalry*)

vacancy, the vacant space, or uncovered part of the body where there was no armour.

✓ **hauberk**, a coat of mail Another form of the word is *haubergeon*, both being derived from A S *healsbeorga* (from *heals*, the neck, and *beorgan*, to defend or protect)]

lower limbs, things and legs.

sheathed, covered, encased

flexible mail, easily bent or pliable mail, i.e. linked mail Sometimes "a suit of plate armour was put on over the mail shirt, and the legs and arms were defended in the same manner" (Scott, *Essay on Chivalry*) *Flexible*, from L *flexibilis*, easily bent, from *flectere* to bend

corresponded with, were similar to, were constructed alike.

[**falchion**, a short sword Sometimes spelt *faulchion*] A *falchion* is properly 'a bent sword', der through Ital and Low Lat *falcio*, from Lat. *falx*, a sickle

a handle formed like a cross The hilt or handle of the sword had a small bar projecting on each side of it, and at right angles to it, thus giving it the appearance of a cross "The sword was the weapon which connected the religious and military parts of the chivalric character The knight swore by his sword for its cross hilt was emblematical of his Saviour's cross

'David in his daies dubbed knights,

And did him swere on her sword to serve truth ever'

(P *Ploughman*)

"The word Jesus was sometimes engraved on the hilt to remind the wearer of his religious duties The sword was his only crucifix, when mass was said in the awful pause between the forming of the military array and the laying of lances in their rests It was moreover his consolation in the moment of death" (Mills, *Hist of Chivalry*) See Chapter I. para 17 of the text.

stout, strong

poniard, a small dagger, through the F *poignard*, a dagger, F *poung*, the fist, from Lat. *pugnus*, fist. "The knight had

also a dagger which he used when at close quarters. It was called the dagger of mercy, probably because, when unsheathed, it behoved the antagonist to crave mercy or to die." (Scott, *Essay on Chivalry*) "The knight, however, might be unhorsed in the shock of the two adverse lines, and he was in that case at the mercy of the foe who was left standing. But how to kill the human being enclosed in the rolling mass of steel was the question; and the armourer, therefore invented a thin dagger, which could be inserted between the plates. This dagger was called the dagger of mercy, apparently a curious title, considering it was the instrument of death; but, in truth, the laws of chivalry obliged the conqueror to show mercy, if when the dagger was drawn, the prostrate foe yielded himself, rescue or no rescue" (Mills, *Hist. of Chivalry*)

with one end resting on his stirrup. The butt-end rested on the right stirrup.

the long steel-headed lance. "The lance consisted of a long wooden shaft with a sharp-pointed head of steel. It was about 16 feet in length. "The lance was the chief offensive weapon of the knight. Its staff was commonly formed from the ash-tree. Its length was fitted to the vigour and address of him who bore it, and its iron and sharpened head was fashioned agreeably to his taste" (Mills, *History of Chivalry*)

his own proper weapon, the weapon that was his in a peculiar or exclusive manner, in right of his knighthood. See quotation above. "The weapons of offence, however, most appropriate to knighthood, were the lance and sword;" (Scott, *Essay on Chivalry*)

[proper, peculiar Lat *proprius*.] = *pec*

projected backward, had its top or head pointing backward, *i. e.* it did not rest quite erect, but at a slight angle backward.

[pennoncelle or pensil, a small triangular flag or streamer. Cf "Pensils and pennons wide were flung" (*Lay of the Last Minstrel*.) C iv, st 27] "To the top of the wooden part of the lance was generally fixed an ensign, or piece of silk, linen, or stuff. On this ensign was marked the cross, if the expedition of the soldier had for its object the Holy Land, or it bore some part of his heraldry, and in the latter case, when the lance was fixed in the ground near the entrance of the owner's tent, it served to designate the bearer. Originally this ensign was called gonfanon, the combination of two Teutonic words, signifying war and a standard. Subsequently, when the ensign was formed of rich stuffs and silks, it was called a pennon, from the Latin word *pannus*" (Mills, *Hist. of Chivalry*) "The pennon differed from the penoncel" or triangular streamer which the squire was entitled to display, being double the breadth, and indented at the end like the tail of a swallow" (Scott, *Essay on Chivalry*)

dally with, play with, here used in the sense of fluttering in.
Ger. *dahlen*, to trifle.

faint, slight.

✓ drop in the dead calm, hang motionless when there was no breeze. dead = motionless.

cumbrous causing hindrance. Low Lat. *combrus*, a heap, corr of Lat. *cumulus*, a heap

surcoat, (F *sur*, over), a coat worn over the armour. "The knight wore also a dress which in different times was variously designated as a surcoat, a cyclas, or a tabard. It was long or short, it opened at the sides, in the back, or in front, as fashion or caprice ruled the weaver's mind; but it was always sleeveless. Originally simple cloth was its material; but as times and luxury advanced it became richer." For the reason that this sort of dress was almost the only one in which the lords, knights, and barons could display their magnificence, and because it covered all their clothing and armour, they had it usually made of cloths of gold or silver, of rich skins, furs of ermine, sables, menéver, and others." (Mills, *Hist of Chivalry*)

embroidered, ornamented with designs in needlework, orig. on the border. Em, on, and Fr *broder*, another form of *border*, — *bord*, edge

frayed worn by rubbing. Through O F *freier* (also *froier*), to rub, from Lat *fricare*, to rub

[the arms, the coat-of-arms] The armorial bearings of a knight were emblazoned on his surcoat and shield. "To distinguish him in battle, as his face was hid by the helmet, the knight wore above his armour a surcoat, as it was called, like a herald's coat on which his arms were emblazoned. Others had them painted on the shield" (Scott, *Essay on Chivalry*). Thus when Ivanhoe wishes to know who the black knight is that heads the attack on Torquilstone, he asks, 'What device does he bear on his shield?' (*Ivanhoe*, ch xxix) "By degrees the crest and the bearings on the shield becomes hereditary. There was deadly offence taken if one knight, without right, assumed the armorial bearings of another." Then the heralds were appealed to, and thus grew up the science of heraldry, which had its colleges and almost a language of its own. The persons of the heralds were considered sacred, and to strike a herald was punishable with death.

These, the arms

[*couchant*, opp *rampant*] An heraldic term, meaning 'reposing, lying down'. F *coucher*, to lie down

[*device* or *devis*] (Fr *deviser*, to invent, imagine) In Heraldry the term *devis* is popularly used in the same sense as armorial bearings, but it is more strictly employed to signify a symbol, consisting of a representation of some visible object, and

in many instances a motto appropriate to it.--Brande] "With these cloths and furs were mingled devices or cognisances symbolical of some circumstances in the life of the knight and with the crest the whole formed in modern diction the coat of arms." Mills, *Hist. of Chivalry*. See note above, under 'the arms.'

the flat top of his . . . cylindrical helmet. In the eleventh, and until towards the end of the 12th century, the helmet was conical, with a nasal, towards the end of the 12th century the conical helmet gave way to the cylindrical and flat-topped form

crest, the distinctive ornament of a helmet, indicating the rank or race of the wearer (Webster)

"And on his head there stood upright

A crest, in token of a knight" (Gower)

"The helmet was surmounted by a crest, which the knight adopted after his own fancy" (Scott, *Essay on Chivalry*.) "in early times the helmet was without ornament; it afterwards (though the exact time it is impossible to fix) was surmounted by that part of the armorial bearings called the crest" (Mills, *Hist. of Chivalry*).

Northern Crusaders, the Crusaders from the northern countries of Europe.

set at defiance, acted as if they did not care for, braved. Because the heat was excessive and the torture and discomfort undergone when the steel armour was heated in the rays of the powerful Eastern sun must have been almost intolerable

Para 6.

a steel axe, or hammer, called a mace-of-arms. "To transfix his foe with a lance was the ordinary endeavour of a knight, but some cavaliers of peculiar hardihood preferred to come to the closest quarters where the lance could not be used. The battle-axe, which they therefore often wielded, needs no particular description. But the most favourite weapons were certain ponderous steel or iron hammers, carrying death either by the weight of their fall or the sharpness of the edge. They were called the martel and the maule, words applied indifferently in old times (Mills, *History of Chivalry*). In the text the hammer and axe is one and the same weapon, it probably united the qualities of both weapons, one side being sharp, and the opposite like a hammer. The mace-at-arms, or briefly mace, was a heavy staff or club of metal, used as a weapon in the days of chivalry (Webster)

and which, the ~~and~~ should be omitted. A co-ordinating conjunction should not be used before a relative pronoun unless there is another relative pronoun before it. This inaccuracy is very common in Scott.

saddle bow, the bow or arch in front of a saddle. A. S. *boga*, a bending.

[the reims were secured by chain-work : so that in battle a sword cut could not sever them and leave the rider at the mercy of his horse]

front stall, the piece of armour that was used as a protection for the horse's face.

in the midst Better 'in the middle.' *Midst* is the superlative of *mid* (middle), denoting the *very* centre, and hence implies *surrounded by, involved in, in the thickest of*, *middle* has no such intensive sense, and is often applied to extent in only one direction, as, in the *middle* of a line.

[the fabulous unicorn. (Lat *unum*,—*Cornu*, one horn.) This animal has the legs of a buck, the tail of a lion, the head and body of a horse, and a single horn in the middle of its forehead, the horn is white at the base, black in the middle, and red at the tip. The body of the unicorn is white, the head red, and eyes blue. The oldest author that describes it is Ctesias (B. C. 500), Aristotle called it the Wild Ass, Pliny, the Indian Ass; Lobo also describes it in his "History of Abyssinia."—Brewer *Dict of Phrase and Fable*]

Para 7

But habit had made . . . second nature, but he had been so long used to the weight of this heavy armour, that it had almost become natural to him, and he experienced no inconvenience

panoply, a complete suit of armour Gk *pan*, all, and *oplon*, armour

became inured to, got habituated to "Also spelt *enure* 1 *enure*, the word arose from the phrase *in* (F *en*) *ure*, 1 *e in* operation, in work, in employment, formerly common Here *in* is the E prep *in*, *ure* is from O F *cur*, also spelt *uer*, *uer*-work, action, from L *opera*, work." (*Skeat*)

innocent, used in its etymological sense of 'harmless' Lat. *innocens*, harmless, *in*, not, *nocens*, pres pt of *nocere*, to hurt—*even* friendly, actually favourable

Para 8

cast his limbs . . . strength, which had given him limbs of unusually strong build. The language is metaphorical fitted to wear, suitable for wearing

meshes, the open spaces between the threads of a net

as if the meshes . . . cobwebs, owing to his great strength he felt the weight of the steel hauberk as little as if it had been light cobwebs

constitution has reference to liability to decay or disease. strength to fatigue, endurance

and which See note to para 6 above.

which bade defiance, which was in no way affected by.

semblance, appearance

endurance, power of undergoing privation and hardship

[the principal attribute of the Norman line, that is of the descendants of Rollo, the first duke of Normandy.] Or more probably 'the Norman line' = the Norman race, as it cannot be said that Rollo's descendants became sovereigns all over Europe.

had rendered them sovereigns, had made them kings and rulers. The Normans or Northmen or Scandinavians "made themselves the foremost race in Europe; there are few other things in history so striking as the contrast between the smallness of their numbers and the frequency and greatness of their achievements. During the eleventh century, in the Eastern Empire and in Spain, in Italy and in England, men of the Norman race gained renown and the lordship of spacious lands, became kings and princes, and determined the course of history. Their career in Italy and Sicily in the eleventh and twelfth centuries is even more astonishing, and in not a few of its features more honourable, than their better-known exploits in Britain" (*Dict. of Eng History*) Of the Normans Freeman says "They became the foremost apostleslike of French chivalry and of Latin Christianity. They were the Saracens of Christendom, spreading themselves over every corner of the world and appearing in almost every character. They were the foremost in devotion, the most fervent votaries of their adopted creed, the most lavish in gifts to holy places at home, the most unwearied in pilgrimages to holy places abroad. And yet none knew better how to hold their own against Pope and prelate; the special children of the Church were as little disposed to unconditional obedience as the most stiff-necked of Ghibelines. And they were no less the foremost in war, they were mercenaries, crusaders, plunderers, conquerors, but they had changed their element and they had changed their mode of warfare. No Norman fleets now went forth on the errand of the old vikings, the mounted knight and the unerring bowman had taken the place of the elder tactics which made the fortress of shields invincible. North, south, east, the Norman lances were lifted, and they were lifted in the most opposite of causes. Norman warriors pressed into the remotest East to guard Eastern Christendom against the first Turkish invader, other Norman warriors soon found to be the most dangerous enemies of Eastern Christendom in its own home. If the Norman fought by the side of Romanos at Manzikert, he threatened the Empire of Alexious with overthrow at Dyrrhachion. His conquests brought with them the most opposite results in different lands. To free England he gave a line of oppressors; to enslaved Sicily he gave a line of beneficent rulers. But to England he gave also a conquering nobility, which in a few generations became as truly

English in England as it had become French in Normandy. If he overthrew our Harolds and our Walthefs, he gave us a Fitzwalter and a Bigod to win back the rights for which Harold and Waltheof had fallen. In the arts of peace, like his Mahomedan prototypes, he invented nothing; but he learned, adapted, improved, and disseminated everything. He ransacked Europe for scholars, poets, theologians, and artists. At Rouen, Palermo, and at Winchester, he welcomed merit in men of every race and every language. He guided Lanfranc and Anselm from Lombardy to Bec and from Bec to Canterbury. Art, under his auspices, produced alike the stern grandeur of Caen and Ely and the brilliant gorgeousness of Palermo and Monreale. In a word, the indomitable vigour of the Scandinavian, joined to the buoyant vivacity of the Gaul, produced the conquering and ruling race of Europe. And yet that race, as a race has vanished. It has everywhere been absorbed by the races which it has conquered. From both Sicilies the Norman has vanished as though he had never been. And there too have vanished along with him the races which he used as his instruments; and which he alone taught to work in harmony. Greek, Saracen, and Norman have alike disappeared from the realm of good King William. In our own land the fate of the Norman has been different. He abides in his lineage and in his works, but he is Norman no longer. He has settled in every corner of the British Islands; into every corner of those islands he has carried with him the inborn qualities of his own race, but in every corner of those islands he has assumed the outward characteristics of the races among which he settled. The Scottish Bruce or the Irish Geraldine passed from Scandinavia to Gaul, from Gaul to England, from England to his own portion of our islands, but at each migration he ceased to be Scandinavian, French, or English, his patriotism was in each case transferred to his new country, and his historic being belongs wholly to the home which he had last won. In England itself the Norman has vanished from sight no less than from Apulia and insular Sicily. He has sunk beneath the silent and passive influence of a race less brilliant but more enduring than his own. The Norman has vanished from the world, but he has indeed left a name behind him. Of him came Richard the fearless and William the Bastard, of him came that Robert whose foot was first placed upon the ransomed battlements of the Holy City, and that mightier Robert who in one year beheld the Cæsars of East and West flee before him. And of his stock, far more truly than of the stock of Imperial Swabia, came the Wonder of his own and of all succeeding ages,—poet, scholar, warrior, legislator—the terror and the marvel of Christendom and of Islam—the foe alike of Roman Pontiffs and of Moslem Sultans—who won alike the golden crown of Rome and the thorny crown of Salem—dreaded in one world as the foremost Champion of Christ, cursed in another

as the apostate votary of Mahomet—the gay, the brave, the wise, the relentless, and the godless Frederick. (Freeman's *Norman Conquest*.) Under Canute and William the Conqueror the Normans became Kings of England, under Rollo or Rolf they became masters of Normandy, under Rurik the Varangians founded a principality at Novgorod, and their descendants ruled over Novgorod, Kiev, and Moscow; they settled in the Faroe Islands, the Orkneys, and Iceland, under Guiscard and Roger II they ruled in Sicily. In Spain also the Norman arms were victorious, their prowess was also seen in the Crusades in which an adventurous warrior of Norman blood became ruler of Antioch, and the famous Tancred, was one of the bravest and most generous of the warriors who, for a time, freed the Holy Sepulchre from the hands of the Moslems.

Para. 9.

to all the race, to all descended from the Normans.
proposed such tempting rewards, held out such glorious prizes (as kingdoms and principalities)

[only temporal fame. Cf. Ch vii para 31]

spiritual privileges. The pilgrimage to the Holy Land and the war with the infidels were believed to result in the forgiveness of sins, and give greater claims to immortal life. "In the Council of Clermont, that Pope [Urban the Second] proclaimed a *plenary indulgence* to those who should enlist under the banner of the cross; the absolution of *all* their sins, and a full receipt for *all* that might be due of canonical penance" (Gibbon, *Decline and Fall*, Ch 58).

had melted away, insensibly disappeared by being spent.
the rather that, the more so because.

pursue any modes, do the usual thing, adopt the usual courses. The Crusaders pillaged and plundered, extorted ransoms from their prisoners, etc

condescended to recruit their diminished resources, stooped to replenish their reduced supplies of money 'Resources' is here used in the limited sense of 'pecuniary resources' or 'money'

at the expense of, at the cost of
the wretched natives, the Jews

ransoms. The taking of ransoms was a part of the institution of chivalry. There were fixed rates according to the rank of the prisoner. "In war, the knight-bachelor had an opportunity of maintaining and even of enriching himself, if fortunate, by the ransom of such prisoners, as he happened to take in fight. In time of peace, the tournaments afforded a certain means of income to these adventurous champions. The horses and arms of the knights who succumbed on such occasions, were forfeited to the victors, and these the wealthy

were always willing to reclaim by a payment in money . . . The victors had the right to impose severe terms on the vanquished. Sometimes the unsuccessful combatant ransomed himself from imprisonment, or other hard conditions, by a sum of money" (Scott, *Essay on Chivalry*) Moreover, in former times the paying of ransoms in war was a common practice.

of consequence, of importance, of rank.

train, band of followers

the means of maintaining them, the funds to support them.

squire, for 'esquire'=shield bearer, attendant on a knight; from, O F *escuyer*, fr O F *escu*, (now *écu*) fr Lat *scutum*, a shield Chief among a knight's retinue were the squires. A noble youth began his training as a page, then, when about fourteen years of age, he became a squire, and was trained to become worthy to win the "gilded spurs" of knighthood The squire was the immediate attendant of the knight, acting as his *valet de chambre*, his groom, and his armourer, following near him in battle, and rendering him assistance and support in danger Squires were trained in warlike exercises, and were also expected to perfect themselves in the accomplishments of the period, to be graceful and courteous in the hall, and also formidable in the field (Scott, *Essay on Chivalry*)

[his good sword . . . companion Cf

"Like a servant of the Lord, with his Bible and his sword,
The General rode along us to form us to the fight"

—Macaulay *The Battle of Naseby*]

The usual weapon for the press and *melee* was the sword, and there were a great many interesting associations attached to it The knight threw round it all his affections. In that weapon he particularly trusted It was his *good sword*, and with still more confidence and kindness he called it his *own good sword*" (Mills, *History of Chivalry*)

as his best companion, as the best thing he could have by him when travelling

Para. 10.

Nature had however, . . . Leopard, even the knight of the Sleeping Leopard, hardy as was his constitution and patient his disposition, was compelled to seek for refreshment and repose.

the knight of the Sleeping Leopard It was often the practice to style knights after the device on their shields or some noticeable feature in person or armour, and many instances will be found in Scott's novels, thus, in *Ivanhoe* we have the 'Black Knight' and the 'Disinherited knight'

which was assigned for his midday station, which he had selected as his halting place in the middle of the day.

His good horse. "Before we close our account of the cavalier's equipment, something must be said regarding his steed, his *good* steed, as he was fond of calling him, The horse of the knight was necessarily an animal of great power when his charge was a cavalier with his weighty armour" (Mills, *History of Chivalry*)

plodded, toiled onward The word orig meant to splash through water or mud, hence, to trudge on laboriously, **toil onward** From M E *plod*, a puddle (*Skeat*)

with the steady endurance of his master, with the same resolute endurance as was displayed by his master

snuffed afar off the living waters, smelt from a distance the presence of water living waters, fresh, flowing water, (as opposed to stagnant)

labour and danger . . . intervene, it was fated that before they reached the spot they should face difficulty and danger

Para 11

cluster See note at end of para 19.

turban From the Pers *dulband*, a turban, th the Turk *dulbend* or *dulbend*, th Ital. *turbante*, and F *turbant*

[**caftan**, a Persian or Turkish vest or garment] The caftan is a long undercoat with long sleeves and tied round the waist with a girdle or sash - Turk, *qaftan* a dress

cavalier, a warrior on horseback Lat. *caballus*, a horse, th F *cavalier*, a horseman

no man meets a friend=a man meets only enemies

the infidel, the unbeliever, a term applied by the Christians to the the Saracens, and also by the Saracens to the Christians.

gallant, splendid, noble

barb, a horse of Barbary (Morocco) breed So called from the country

as if borne . . . eagle, i e swiftly.

as a vowed champion of the Cross, as a sworn defender of the Christian faith. The cross is the symbol of Christianity, as the crescent is that of Mahommedanism

[**He disengaged his lance . . . waked his horse's mettle with the spur**, he took his lance in his right hand, placed it, levelled, in the 'rest' and touched his horse's flank with the spur so as to rouse his spirit]

rest, a projection from the right side of a coat of mail, serving to support the butt of a lance The lance was placed in the 'rest' when a warrior was about to meet the enemy.

its point half elevated, so as to meet the breast of the enemy, i. e. at about an angle of 45 degrees.

belonging to the victor . . . contests, experienced by one who had been victorious in many encounters with his enemies.

Para 12

speedy gallop of an Arab horseman. The Arab steed is noted for his swiftness and endurance. See note on Chap. II, para 3, under 'appeared to have suffered less.'

managing his steed . . . body, guiding his horse more by his legs and by bending his body in one direction or another, etc inflection bending

buckler, a shield, so named from the boss on it. From Late L *bucula*, the boss of a shield, th. O. F. *bucle*, the boss of a shield.

silver loops, of rings or curves of silver which ornamented the edge or rim of the shield Loop is from the Scand. (Icel) *hlaup*, lit 'a leap,' cf Swed. *löp knut*, a 'running knot' Thus the orig sense was 'running knot.'

[couched, (Fr *coucher*), placed in the 'rest'] See note above.

levelled, pointed in a particular direction

brandished, flourished or swung about like a brand or weapon A 'brand' is a piece of wood partially burnt; and a sword was so called from its glitter

at full career, at full speed

customs of Eastern warriors The Eastern warriors did not rush upon their enemies direct, but rode about hither and thither dodging them and tiring out their horses See Introduction on "Methods of Turkish Warfare"

made a dead halt, stood still

[if the enemy advanced to the actual shock, if the Saracen really charged so as to come full up against him]

shock, the encounter or collision between two persons

momentum, the force possessed by matter in motion

Equally sensible and apprehensive, equally aware of and expectant of

wheeled, turned To 'wheel' is to turn round on an axis

without quitting his ground, without changing the spot where he stood

frustrated, defeated; made in vain L *frustra*, without effect, in vain

fain, content A S *fagen*, glad

like a hawk . . . heron The hawk is a much smaller bird than the heron Similarly this Saracen was of smaller build than the knight, as will be seen further

heron, a large screaming water-fowl, with long legs, and neck. The heron formerly used to be hunted by hawks.

heathen, a pagan; lit. a dweller on a heath. "When the Christian faith first found its way into Germany, it was the wild dwellers on the heath who were the slowest to accept it, the last probably whom it reached." (Trench, *Study of Words*).

illusory, deceiving by false appearance.

worn out, tired out. mace. See note to para. 6.

[**Emir** Arabic, *chief* or *lord*. The Khalif (Deputy, or Lieutenant) took the title of *Emir-al-mumenin*, chief or commander of the faithful. "The title is now given, by prescriptive usage to those who are considered to be descended from Mohamed by his son-in-law Ali and daughter Fatima" See Gibbon, Ch. I.] Arab *Amir*, a nobleman, prince: from Arab root *amara*, he commanded

was just aware It would be more correct to place 'just' before 'in time'

missile, a weapon that may be thrown. Properly an adj., 'that may be thrown,' fr. L. *missilis*, ~~that may be thrown~~, fr. L. *missus*, pp of *mittere*, to throw, send,

that defence also, the turban in addition to the buckler
[**deaden its violence**, lessen its force.]

[**beaten from his horse**, hit in such a violent manner as to be dismounted]

could avail himself . . . mishap, could take advantage of this accident.

[**strung with great address, a small bow**. It is customary when one has finished using a bow to unstring it, and put it in its case. If kept constantly *strung*, the *string* would become slack. The meaning of the expression is—He very skilfully strung a short bow which he carried with him]

a wider extent So as not to be hit again with the mace
[**harness, armour, panoply**; cf—

"Blow wind! come wrack,
At least we'll die with *harness* on our back"—*Macbeth*, V 5]
The old sense of 'harness' was 'armour' F *harnets*, *harnois*, armour, whence Bret *harnex*, old iron, armour. Of unknown origin (*Skeat*) The word is now applied to the *leather* equipment used to attach a horse to a carriage,

apparently, to all appearance, but in reality, as will be seen later

had had recourse to this artifice, had adopted this ruse or trick.

deadly grapple, this struggle, in the fatal clutch of the powerful knight. 'Grapple' properly means to seize with a

grapnel Through M F. *grappil*, fr O F *grappe*, a hook, fr. O H G *krapfo*, a hook

[presence of mind] The Greeks called this quality 'nearness of mind' *anchinoia*. It means that a person is so alive to what is going on around as to be prepared for any event, however unforeseen.]

with the intelligence etc The Arab horse is noted for his intelligence

quiver, a case for arrows.

incline . . . truce, make the Mahommedan willing to make peace.

Moslem, a Mussulman Arab *muslim*, 'a musulman, a true believer in the Mahommedan faith, cf Arab *musallim*, one who acquiesces. A *mussulman* is one who professes *islam*, i e, submission to the will of God and to the orthodox faith, from Arab *salama*, to be resigned

with his right hand extended : as a sign of friendship.

menacing attitude, threatening manner

Para 13

There is truce . . . nations See Introduction

[Lingua Franca. A species of corrupt Italian spoken on the coasts of the Mediterranean. The Franks language mixed with Italian.]

Para 14

I am well contented, I am quite agreeable (to your proposal)

Para 15

Prophet, Mahommed (b 570 A D, d 632) the founder of Mahommedanism

[Nazarene. Properly a native of Nazareth, but here used to mean Christian'—follower of Christ, whose parents lived at [Nazareth in] Judæa. See *John*, xviii 5—7, and *Acts*, xxiv 5.]

It is thou . . . security The crusaders thought it no dishonour to break faith with the infidel Saracens. Often "the Christians were the first to violate their treaties" (*Michaud*)

did I not know . . . courage, if I did not know that a brave man is seldom a treacherous one

Para 16

made him . . . doubts made him feel ashamed that he doubted his brave foe

Para. 17

By the cross, etc. The knight swears on the handle of his sword. See note on 'handle' in para 5

companion to thee Cf the following "Knights were wont to enter into union with each other as 'companions in arms,'"

than which nothing was esteemed more sacred. The partners were united for weal or for woe, and no crime was accounted more infamous than to desert or betray a companion-at-arms. They had the same friends and the same foes, and as it was the genius of chivalry to carry every virtuous and noble sentiment to the most fantastic extremity, the most extravagant proofs of fidelity to this engagement were often exacted or bestowed" (Scott, *Essay on Chivalry*)

While our fortune wills, so long as we are fated, as long as it is our lot.

By Mohammed etc. The most solemn oath a Mahommedan can take. According to the Mahommedan act of faith "There is but one God and Mahommed is his prophet." At every prayer the Mahommedan repeats this fundamental tenet of his faith

Allah, the name of the Deity among Mahommedans, Arab. *allah*, the (true) God, cont of *al-ilah*, i e *al*, the, and *ilah*, God (Murray's *New Eng Dict.*)

wend we, let us go (1st person imperative.)

Para 19

yielded . . assent, readily and politely consented

gesture of doubt, motion of suspicion

[the little cluster . . trees, 'Clump' is the more usual word when speaking of trees, a *cluster* of grapes.] Similarly in Canto IV of the *Lady of the Lake* Scott makes Fitz James and Roderick Dhu, two brave men who are enemies of each other, rest together in temporary friendship

"It rests with me, here, brand to brand,
Worn as thou art to bid thee stand
But not for clan, nor kindred's cause,
Will I depart from honour's laws,
To assail a wearied man were shame,
And stranger is a holy name,
Guidance and rest, and food and fire,
In vain he never must require
Then rest thee here till dawn of day,
Myself will guide thee on the way "

"I take thy courtesy, by heaven,
As freely as tis nobly given"—

'Well, rest thee,'

With that he shook the gather'd heath,
And spread his plaid upon the wreath,
And the brave foemen, side by side,
Lay peaceful down, like brothers tried,
And slept until the dawning beam,
Purpled the mountain and the stream "

Stanza, xxxi

CHAPTER II

ANALYSIS.

[Showeth how in times of war truces have generally given occasion for a display of generosity between the combatants; now exemplified in the case of the Saracen and the Crusader Discussion about the Knight's horse The Saracen's disbelief in ice He accuses the knight of being a Frenchman and a vain talker Description of the oasis, and of the personal appearance, demeanour, etc of the two warriors Their repast, and the conversation about food and marriage. The Saracen's astonishment at the knight's producing a pass from Saladin Discussion as to the treatment of the Christians in the Holy Land by the Saracens]

Para 1

✓ Times of danger . security, there exist always in times of danger, in a noticeable manner, certain periods of friendliness and safety

feudal ages, the period when the feudal system existed The feudal system was a system of land tenure supposed to be introduced into England by William the Conqueror The King was owner of the whole country, which was held in fief by the nobles, who owed him homage and service, military or other They in turn had vassals of lesser degree bound to them by similar obligations, the due discharge of which left them perfectly free

✓ the manners of the period mankind, according to the customs of the time war was regarded as the principal and most honourable calling for men "In every age and country valour is held in esteem, and the more rude the period and the place, the greater respect is paid to boldness of enterprise and success in battle" (Scott, *Essay on Chivalry*)

peace . . . truce Peace is a permanent, truce a temporary, cessation of hostilities

relished, appreciated *Relique* meant orig an after taste O F *reles, relais*, that which is left behind, from the Latin

to whom granted, who seldom enjoyed the boon or benefits of peace or truce

✓ the very circumstances . transitory, i.e. the constant expectation of war at any moment

transitory, passing away, lasting for a short time

champion, one who engages in a contest, a successful combatant

in bloody opposition, in mortal contest

✓ time and situation period and circumstances of the time

afforded so much room, gave so many opportunities.

ebullition, breaking out, giving vent to. Lat. *e*, out, and *bullio*, to boil.

The time . . . passions. Cf. what Scott says in the *Essay on Chivalry*: "The genius alike of the age and of the order tended to render the zeal of the professors of chivalry fierce, burning, and intolerant."

peculiarly, in some special way, by some unusual feelings of enmity.

individual, personal; done to oneself as opposed to some member of one's family

pacific intercourse, peaceful communication, peaceful social life. Cf. the following: "But sometimes the furies of war gave place to the amenities of peace, and Franks and Saracens would for a moment forget the hatred that had led them to take up arms. During the course of the siege several tournaments were held in the plain of Ptolemais, to which the Mussulmans were invited. The champions of the two parties harangued each other before entering the lists, the conqueror was borne in triumph, and the conquered ransomed like a prisoner of war. In these warlike festivities, which brought the two nations together, the Franks often danced to the sound of Arabian instruments, and their minstrels afterwards played or sang to the dancing of the Saracens" (Michaud, *History of the Crusades*, I 482-3)

Para 2

distinction of religions, differences of their religious beliefs

fanatical zeal, excessive religious zeal which amounts to frenzy or a sort of madness. Fanatical zeal induces violence as a means of persuasion

fanatical zeal which animated, etc. Cf. the following: "Fanaticism frequently augmented the fury of slaughter. The Mussulmans from the height of their towers insulted the religious ceremonies of the Christians. They raised crosses on their ramparts, beat them with rods, covered them with dust, mud, and filth, and broke them into a thousand pieces before the eyes of the besiegers. At this spectacle the Christians swore to avenge their outraged worship, and menaced the Saracens with the destruction of every Mahomedan pulpit. In the heat of this religious animosity, the Mussulmans often massacred disarmed captives and in more than one battle they burnt their Christian prisoners in the very field of conflict. The crusaders but too closely imitated the barbarity of their enemies, funeral piles, lighted up by fanatical rage, were often extinguished in rivers of blood."—(Michaud, *History of the Crusades*, I. 481-2)

animated, enlivened, inspirited.

[the followers of the cross and the crescent The Crusaders and the Turks]

[The Crescent Tradition says that "Philip, the father of Alexander, meeting with great difficulties in the siege of Byzantium, set the workmen to undermine the walls, but a crescent moon discovered the design, which miscarried, consequently the Byzantines erected a statue to Diana, and the crescent became the symbol of the state" Another legend is that Othman, the sultan, saw in a vision a crescent moon, which kept increasing till its horns extended from east to west, and he adopted the crescent of his dream for his standard, adding the motto, *Donec replcat orbem* Brewer, *Dict of Phrase and Fable*] The Crescent means the representation of a part of the moon. It is the emblem of the Turkish or Mahommedan power. The Crescent, however, was not adopted as the symbol of Mahommedanism until the time of Othman, the founder of the Ottoman Power, in the 13th century. Prior to this it was the symbol of the Byzantine empire.

✓ a feeling so natural to generous combatants, the feeling of chivalry, which induced admiration for a worthy foe, and prevented the taking of undue advantage of his helpless position. the spirit of chivalry, the innate principle of chivalry

This last strong impulse, i. e. the chivalrous spirit. Chaucer enumerates the characteristics of chivalry as "Truth and honour, freedom and courtesy, and Hallam, "Valour, loyalty, courtesy, munificence," and an active sense of justice, an ardent indignation against wrong, a determination of courage to its best end, the prevention or redress of injury"

from the Christians. The institution of Chivalry originated among the Christians of Western Europe.

[The Saracens, both of Spain and of Palestine. The origin of the name *Saracen* is by no means settled. Gibbon writes — "From Mecca to the Euphrates, the Arabian tribes were confounded by the Greeks and Latins under the general appellation of Saracens, a name which every Christian mouth has been taught to pronounce with terror and abhorrence"—Ch. I. Full information regarding the various Saracenic conquests will be found in Gibbon, Ch. li. and in Irving's *Successors of Mahomet*. The following extract relating to the conquest of Spain is from Chambers' *Book of Days*. "One of the most romantic episodes of medieval history, is the conquest of Spain by the Moors or Saracens, in the beginning of the eighth century. There is perhaps, no nation whose early chronicles are more shrouded in the robe of chivalrous legend and fiction, or invested with a brighter halo of poetic luxuriance. The story of the fate of Don Roderick, the last of its Gothic Kings, forms one of the most curious of these semi mythical narrations, and has in recent times been made by Sir Walter Scott the ground of one of his poems. It has also been told with singular attractiveness by

Washington Irving, in his *Legends of the Conquest of Spain*. The religion of Mahommed, which had been promulgated less than a century previous to Don Roderick's accession to the throne of Spain, had now established itself over the greater part of Western Asia and North Africa. In its career of conquest, it had already penetrated to the western shores of the Mediterranean, and made encroachments on the African territories of Spain. Here, however, it had sustained some severe checks from the valour of Count Julian, and its further progress in this direction might have been stayed. But the irreparable insults offered to his family overcame all feelings of loyalty or patriotism in the breast of Julian, and he opened a correspondence with Muza, the Moorish general, for the betrayal of his country to the Saracens. Muza readily listened to his proposals, and a preliminary expedition was organised under the celebrated Taric, who, by the direction of Julian, made a predatory descent on the Spanish coast, and returned to his master, Muza, with such glowing accounts of the wealth and fertility of the country that its conquest was forthwith resolved on"]

"The beauty and brilliancy of Cordova in those days illustrate the marvellous civilisation attained by the Moors in the 10th century, at a time when our English forefathers lived in wooden houses and trod upon straw, when the language was unformed, and reading and writing were unknown except to ecclesiastics. The city covered many square miles of ground, and the banks of the Guadalquivir were adorned with houses of marble, mosques, and gardens showing the rarest flowers and trees of other lands. The Arabs brought into the country their own system of irrigation, and the exotic plants and trees were watered from the mountains by means of leaden pipes bringing the pure liquid to basins of silver, inlaid brass, and even of gold, and to lakes, tanks, fountains, and reservoirs of marble. A splendid bridge of 17 arches across the calmly flowing river showed the skill of the Arabs as engineers, and the city, at the height of its prosperity, contained 50,000 houses of the noble, official, and wealthy classes; more than double that number of the mass of the people, 700 mosques, and 900 public baths, essential for Mahomedans whose cleanliness, a part of their religion, was in the strongest contrast to the saintly dirt of Christians in that age. It is interesting to know that these and all other public baths were afterwards destroyed by order of Philip II, as "relics of infidelity". The chief mosque still displays much of its marvellous beauty in countless columns, rare stones, and glass mosaics. Cordova was at this time the centre of European culture, sought by students from all quarters in search of the knowledge which could there be best supplied. It is remarkable that the devotees of a religion whose holy book contains not a single precept encouraging the study of science or literature, became, after their period of conquest, in their days of repose and wealth, the possessors and promoters

of high culture at a time when the Aryan races of Europe were in the depths of the 'dark ages' At Bagdad the Caliphs Almansor and Haroun-al-Raschid invited learned men from all countries to their courts, and treated them with princely munificence. The works of the chief Greek and old Persian writers were translated into Arabic, and spread abroad in numerous copies. Under Al Mamun excellent schools were founded in Bagdad, Basra (Bassora), and Bokhara, and great libraries were formed at Bagdad, Alexandria, and Cairo. Greek philosophy, especially that of Aristotle, became known then in Europe through translation from the Arabic into Latin, when few European scholars could read the Greek original. In science the Arabs or Moors of Cordova were proficient in zoology, botany, chemistry, and astronomy, and in geography, while the scholars of the Western and Eastern Empires believed the earth to be flat, the teachers in the preparatory and upper schools of Cordova and other cities in Andalusia were giving instruction from globes. It was the Arabs who first built in Europe observatories for astronomical study, and we have a fact pregnant with meaning in that the Spaniards who boasted of driving the Moors out of Spain turned such a tower at Seville into a belfry, because they could make nothing else of it. Bigotry and superstition have had much to do with the present backward condition of the country once glorified by Moorish enlightenment" (Sanderson's *Hist of the World*)"

[The latter etc "After the fierce spirit of intolerance which animated the Saracens in their early career of proselyting conquest, had subsided, and during the more tranquil period of the Khalifate, no obstacle was opposed either to the exercise of worship by residents or to the resort of devout strangers" (Procter, *Hist of the Crusades*) "If it be true that the Arabs burned the library of Alexandria, there was at that time danger that their fanaticism would lend itself to the Byzantine system, but it was only for a moment that the khalifs fell into this evil policy. They very soon became distinguished patrons of learning. It has been said that they overran the domains of science as quickly as they overran the realms of their neighbours. It became customary for the first dignities of the state to be held by men distinguished for their erudition. Some of the maxims current show how much literature was esteemed. 'The ink of the doctor is equally valuable with the blood of the martyr.' 'Paradise is as much for him who has rightly used the pen as for him who has fallen by the sword.' 'The world is sustained by four things only the learning of the wise, the justice of the great, the prayers of the good, and the valour of the brave.' Within twenty-five years after the death of Mahommed, under Ali, the fourth khalif, the patronage of learning had become a settled principle of the Mahommedan system. Under the khalifs of Bagdad this principle was thoroughly carried out. The cultivators of mathematics, astronomy, medicine, and general literature abounded-

in the court of Almásor, who invited all philosophers, offering them his protection, whatever their religious opinions might be. His successor, Alraschid, is said never to have travelled without a retinue of a hundred learned men. This great sovereign issued an edict that no mosque should be built unless there was a school attached to it. It was he who confided the superintendence of his schools to the Nestorian Masué. His successor, Almammon, was brought up among Greek and Persian mathematicians, philosophers, and physicians. They continued his associates all his life. By these sovereigns the establishment of libraries was incessantly prosecuted, and the collection and copying of manuscripts properly organized. In all the great cities schools abounded; in Alexandria there were not less than twenty. As might be expected, this could not take place without exciting the indignation of the old fanatical party, who not only remonstrated with Almammon, but threatened him with the vengeance of God for thus disturbing the faith of the people. However, what had thus been commenced as a matter of profound policy soon grew into a habit, and it was observed that whenever an emir managed to make himself independent, he forthwith opened academies" (*Draper's Intell. Develop. of Europe.*)

the fanatical savages etc. Mahommed was an Arabian and founded his religion in Arabia, whence it was carried to other countries by his followers, and promulgated by the aid of the sword. "Mahommed declared that the different prophets, who had been sent by Allah, illustrated his various attributes. Moses showed his providence and clemency. Solomon his wisdom, majesty, and glory, and Issa (Jesus) his righteousness, power, and knowledge; but that none of these attributes had proved sufficient to conquer unbelief; that even the miracles of Moses and Issa had been ineffectual. 'I, therefore, the last of the prophets,' he exclaimed, am sent with the sword! Let the champions of the faith of Islam, neither argue nor discuss; but *slay all who refuse to obey the law or to pay tribute*. Whoever fights for Islam whether he fall or conquer will surely receive the reward. The sword is key of heaven and hell!" (*Gilman's Saracens*)

[with the sabre in one hand, and the Koran in the other, etc. Referring to the conquest of Spain by the Saracens, Scott, in his *Vision of Don Roderick*, has the following lines—

"They come! they come! I see the groaning lands
White with the turbans of each Arab horde,
Swart Zaarah joins her misbelieving bands;
Alla and Mahomet their battle-word,
The choice they yield, the Koran or the Sword."

From which it appears that Scott took 'Zaarah' to be the origin of the name 'Saracen.' "Like other prophets, the Arabian messenger of Allah had at first little honour among his own kindred and countrymen. In four years' time a small body of followers had been gained, but the Meccans arose at last in wrath against the man who denounced the ancestral

idols, and in July, 622, he and a small band of adherents fled from Mecca to Medina. This flight begins the Mahommedan era styled the Hegira, or 'departure.' From this time the new faith was aided by the use of the sword, and the religious fanaticism of its adherents, belonging to a peculiarly susceptible race, was powerfully stimulated by the belief that death in the cause ensured admission to Paradise. Wordly ambition and religious zeal were combined in the souls of the warriors, and the annihilation of the mocking Jews of Medina was followed by the conquest of Mecca, the destruction of all the idols, and the establishment as a system of the Jihad, or 'Religious War,' by which all men had given to them the choice of 'the Koran, the Tribute, or the Sword' . . . Islam, at the outset and at its best, swept away a mass of corruption and superstition like a consuming and purifying fire, and it was assuredly not by the sword alone that it attained so rapid and enduring a hold upon a large portion of the human race, spreading itself, within a century from its founder's death, over Syria, Persia, northern Africa, and Spain" (Sanderson, *History of the World*)

the Koran, the sacred book of the Mahommedans. Arab *quran*, reading aloud, recitation, also the Koran from Arab. root *qura-a*, he read [The *a* is long] In the Koran we find the following —

"Fight in the cause of Allah! . Kill them wherever you find them, and drive them out from whence they drive you out, for temptation is worse than slaughter, but fight them not by the sacred mosque until they fight you there, then kill them."—*Sura ii*

"When ye meet those who misbelieve, then strike off heads, until ye have massacred them, and bind fast the bonds . . . And those who are slain in the cause of Allah, their work shall not go wrong" —*Sura xlvii*

"Ye shall be called out against a people endowed with vehement valor, and shall fight them or they shall become Moslems . . . Allah promised you many spoils."—*Sura xlviii*

[Mecca, the birth-place of Mahomet and the cradle of the Mussalman creed]

[These alternatives had been offered to the Greeks and Syrians. The following was Caled's reply to the Greeks when suing for peace. "Ye Christian dogs, who know your option, the Koran, the tribute, or the sword. We are a people whose delight is in war, rather than in peace, and we despise your pitiful alms, since we shall speedily be masters of your wealth, your families, and your persons"—Gibbon, Ch li]

unwarlike Greeks. The Eastern (Greek) or Byzantine Empire, after the death of Basil II., under weak rulers was unable to withstand the conquering march of the Moslem arms and lost much of its territory, and in 1055 the last Byzantine

possession west of the Adriatic became the Norman duchy of Apulia. In the latter half of the 11th century came anarchy caused by foreign invasion and civil war, and the empire received blows and injuries that could not be repaired. The Turks, on the east, pressed forward in a career of ruthless cruelty under their sultan Alp Arslan . . . The final disaster belongs to the year 1071, when Romanus, the emperor-regent, was defeated at Manzikert, owing to confusion having arisen among the imperial forces from mistake of orders combined with either treachery or cowardice in the leader of the reserves who left the field with all his men. The remnant was destroyed and Romanus "came into Alp Arslan's tents as a prisoner, and according to Turkish custom, had his conqueror's foot placed on his bowed neck." This was the turning point in the chequered history of the Greek Empire. They had lost Asia Minor and civil war was raging, while the Turks were coming nearer and nearer Constantinople.

unwarlike Syrians. In the division of the Roman world Syria became part of the Byzantine empire, and remained a province of it until its conquest by the Mohammedan Arabs in 636, and remained under the rule of the Arabs and their successors the Egyptian sovereigns.

caught, unconsciously acquired, by social intercourse so well calculated, so admirably adapted, to charm, to captivate.

tournaments, martial sports in which a number of combatants were engaged, as an exhibition of their address and bravery. It differed from the *joust*, which was a trial of skill between two persons.

analogous, corresponding to Gk *ana*, according to, and *logos*, ratio.

[the Saracens observed their plighted faith, etc. In keeping their 'plighted faith' they were only obeying the following injunction of Abubeker "When you make any covenant or article stand to it, and be as good as your word"—Gibbon, Ch. li.] The following were Abu Beker's instructions to the army invading Syria. "Then taking his leave of them, he addressed himself as follows to Yezid Ebn Abu Sofian, whom he had appointed general of these forces. 'Yezid, be sure you do not oppress your own people, nor make them uneasy, but advise with them in all your affairs, and take care to do that which is right and just for those that do otherwise shall not prosper. When you meet with your enemies, acquit yourselves like men and do not turn your backs, and if you get the victory, kill no little children, nor old people, nor women. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious

persons that live retired in monasteries, proposing to themselves to serve God that way: let them alone, and neither kill them nor destroy their monasteries. But you will also find another sort of people who belong to the synagogues of Satan, and have shaven crowns; be sure you cleave their skulls, and given them no quarter, till they either turn Mohammedans or pay tribute."

plighted faith, promise or covenant.

"with an accuracy, without the least deviation from what they had agreed to do

those who owned etc. i. e. the Christians. Of course from the Mahommedan standpoint his own religion would be the better.

war, in itself the greatest of evils . . . affections. Cf. *The Lady of the Lake*, Canto V. St. 1.

'Fair as the earliest beam of eastern light.

Fair as that beam, although the fairest far,—

Giving to horror grace—to danger, pride.—

"Shine martial Faith, and Courtesy's bright star

"Through all the wreckful storms that cloud the brow of War."

{for display of.} Better 'for a display of,' or 'for displaying'

Instant decision, immediate settlement.

smoulder, lit. to burn slowly; hence, to rage in secret.

unhappy, unfortunate.

to be their prey, to be the victims of, or who are subject to such, smouldering passions.

Para 2.

these milder feeling.: e. good faith, generosity, clemency and even kindly affections.

which soften the horrors of warfare, which lessen the miseries occasioned by war

mutual. The word is redundant here, as 'each other's' expresses all that is required

tending, moving. Fr. *tendre*, fr. L. *terdo*, Gk. *teus*, to stretch, aim

In mid-passage, half-ways.

wrapped in his own reflections, absorbed in his own thoughts

took breath, here, desisted from speaking, in order to breathe more freely or take rest.

much the more violent and extended sphere of action. The Saracen's horse, it will be remembered, was made to gallop at full speed around the knight in a circle with an extended

radius, while the knight himself stood on the same spot and merely wheeled his horse round

appeared to have suffered less. "He (the Arab horse) is the soundest horse, the most enduring, the most beautiful to the eye, the most courageous, and the most easily broken in. The Nejd from the province of that name and a pure Arab breed, and the Anizah in the desert two marches from Baghdad are the best. The Nejd horses are esteemed for their great speed and endurance, and in the latter quality, indeed, they are unequalled, bearing up through abstinence and labour for 48 hours, under an Arab sky. They are often ridden, without bit or bridle, saddle, rein or stirrup, but they yield to the pressure of the knee or thigh and to the voice can be wheeled and turned and brought to a dead stand in mid-career of full gallop." (Balfour's *Cyclopædia of India*)

charger, a war horse, a horse used in charging

clammy, sticky, moist and adhesive. Earliest form *claymy*, perhaps from A. S. *clam*, clay, but confused with an adj. *clam*, sticky. (*Skeat*)

foam-flakes, loose masses of foam, or white frothy substance caused by profuse sweating

[**housings**, saddle-covering] The old form of the word was *hou-sings* has been added. From F. *houisse*, a coverlet, fr. O. H. G. *hulst*, a cover

[**loaded by**, laden with]

loamy soil. *Loam* is a muddy soil composed of clay, sand, and animal and vegetable matter

impalpable, so fine as to exhibit no coarse particles to the touch

at the expense of himself etc., undergoing extra labour.

iron-sheathed, encased in iron mail.

sank over shoes, sank so deep that the dust reached above his mailed shoes.

Para 4

You are right in dismounting and leading your horse

an animal which sinks etc. In the horses ridden by knights "strength was preferred to beauty or speed." (Archer, *The Crusades*). "The horse of the knight was necessarily an animal of great power when his charge was a cavalier with his weighty armour" (Mills, *Hist of the Crusades*) The lighter Arab horses did not, of course, sink deep in the loamy soil

fetlock, the tuft of hair growing on the joint of the leg next the hoof of a horse

root of a date tree, the date palm strikes its roots very deep into the soil

Para 5.

not delighted at, *i.e.*, annoyed at. An instance of the figure Litotes, or a diminution or softening of a statement, either to avoid censure, or to express more strongly what is said

according . . . knowledge etc., taking into consideration what you know, according to your limited knowledge over . . . a lake. He meant, of course, a frozen lake, but there was a touch of sly humour in the retort

Para. 6.

as his manners permitted etc. The Arabs maintain a calm and unruffled demeanour no matter however surprising may be whatever they hear. They think it unbecoming to exhibit any kind of feeling.

testify, show slight approach . . . smile, a passing smile that had a touch of contempt in it that hardly curled . . . moustache, that scarce visibly moved his thick moustache

Para. 7

It, *i.e.*, the proverb that follows *viz* 'list to a Frank etc. justly spoken, truly said serene gravity, calm air of seriousness

['list to a Frank, and hear a fable. If one listens to a Frank, one will hear a fabulous story from him. One cannot believe all a Frank says. Here 'a Frank' is equivalent to 'a European.'] The *Franks* were a German tribe, the members of which first appeared about the second century when they lived between the Weser and the Lower Rhine. As early as the fourth century they made inroads into Gaul, and at length succeeded in establishing a small kingdom, which in 987, under Hugh Capet, became France. The bad faith of the Crusaders in dealing with the Moslem was well known. Thus, Sir G. W. Cox, in mentioning the causes of weakness in the kingdom of Jerusalem gives 'bad-faith' as one, and says. "It sanctified treachery, for it rested on the principle that no faith was to be kept with the unbeliever and the sowing of wind by the constant breach of solemn compacts made them reap the whirlwind" (*The Crusades*, p 107)

misbeliever, one who believes wrongly or falsely. To be distinguished from *unbeliever* or one who does not believe in something

[a dubbed knight. 'Knighthood' says Brande, 'was conferred by the *accolade*, which from the derivation of the name would appear to have been originally an embrace, but afterwards it consisted, as it still does, in a blow of the flat of a

sword on the neck of the kneeling candidate.' Hickes derives the A. S. *dubban*, to create a knight, from the Islandic *dubba* to strike. Ihre considers it to be from Low Lat. *adobare*, from Lat. *adoptare*. The ceremony of *adoption* was performed by a stroke or blow of a sword; the rank of knight or adoption into the rank of knighthood was afterwards conferred by a similar ceremony, and the individual himself styled *miles adobatus*, a dubbed knight—See Richardson's Dictionary. Cf also note on para. 35, *infra*. Before the Normans introduced the practice of 'dubbing' the ceremony was by consecration! "Knights were usually made either on the eve of battle, or when the victory had been obtained; or they were created during the pomp of some solemn warning or grand festival. . . . When knights were made in the actual field of battle, little solemnity was observed, and the form was probably the same with which private individuals had, in earlier times, conferred the honour, on each other. The novice, armed at all points, but without helmet, sword, and spurs, came before the prince or general at whose hands he was to receive knighthood and kneeled down, while two persons of distinction who acted as his godfathers, and were supposed to become pledges for his being worthy of the honour to which he aspired, buckled on his gilded spurs, and belted him with his sword. He then received the accolade, a slight blow on the neck, with the flat of the sword, from the person who dubbed him, who, at the same time, pronounced a formula to this effect 'I dub thee knight, in the name of God and St Michael or in the name of the Father, Son and Holy Ghost. Be faithful, bold, and fortunate' The new made knight had then only to take his place in the ranks of war, and endeavour to distinguish himself by his forward gallantry in the approaching action, when he was said to win his spurs." (Scott, *Essay on Chivalry*) It was an insult to doubt the word of a knight; untruthfulness is dishonourable in all, but it was much more so in him as he was under special obligation to speak the truth.

our truce had . . . begun, our truce would have ended before it could properly be said to have begun. He means he would have avenged the insult for doubting his word by challenging the Saracen to combat.

crystal, a superior kind of glass. From the Lat. *crystallum*, from Gk. *krystallos*, ice. This is one of those words which with no fault of theirs, yet have drawn some error in their train. "Crystal, as men supposed, was ice or snow which had undergone such a process of induration as wholly and for ever to have lost its fluidity." (Trench, *Study of Words*).

brittle, easily broken

Para 9.

Yonder inland sea, the Dead Sea
suffereth, permits.

It suffereth nothing to sink in its waves. "Its buoyancy is a common theme of remark by the travellers who have been upon it or in it. Dr. Robinson 'could never swim before, either in fresh or salt water,' and yet here he 'could sit, stand, lie or swim without difficulty'" (Smith's *Bible Dictionary*)

wafts, carries, bears, floats To *waft* is to bear through a fluid medium, as air or water. For *waff*, like *graft* for *graff*. Again, *waff* is the same as *wave* in the sense 'to beckon by waving something'. A. S. *wafian*, to wave with the hand.

[the seven oceans which environ the earth] This is the common Eastern belief. The Puranas give the following seven:—1. Lavana—Salt, 2. Ikshú—Sugar, lit. sugarcane; 3. Súra—Spirituous liquor, 4. Sárppissu—Ghee, or clarified butter, 5. Dadhi—Curds and whey, 6. Kshíra—Milk; 7. Shudhodaka—Fresh water—See *Sakoontala*, Act vii and *The Curse of Kehama* xix 6]. According to some Eastern nations the earth was believed to be a flat disc surrounded by seven concentric bands of water touching or adjoining one another. Cf. Southey's *Curse of Kehama*, xix 6—

"This World, that in the centre,
Within its salt-sea girdle, lies confined,
Yea the Seven Earths that, each with its own ocean,
Ring, clasping ring, compose the mighty round."

[the advance of Pharoah, etc.] See Exodus, xiv 20-30. The allusion is to the pursuit of the Hebrews by Pharoah, when the waters of the Red Sea by God's command, divided and stood on each side to allow the Hebrews to pass over from Egypt, while they closed up again after the Jews had passed and overwhelmed Pharoah and his whole host who were drowned.

Para. 10.

after your knowledge, according to the knowledge you possess.

I fable not, I am not telling you a fable or falsehood; I speak the truth,

[unstable as water] *Genesis*, xlix. 4]. A biblical expression: "unstable as water, thou shalt not excel." **unstable, unsteady, constantly shifting**

refulgence, brilliancy,

glimmering to stars and moonbeam, reflecting the light of the stars and the moon

aggravate, increase

[a fiery furnace seven times heated.] See *Daniel*, iii. 19 Cf. —

"The Demon of the Plague hath cast,
From his hot wing a deadlier blast,
More mortal far than ever came,
From the red Desert's sands of flame."—*Lallah Rookh*,

The expression is Biblical : ' He commanded that they should heat the furnace seven times more than it was wont to be heated.' (*Daniel*)

Para. 11.

must have appeared etc This conduct on the part of the Saracen is strange, as in a later chapter, we find that he seems to know about the phenomenon of the conversion of water into ice

something of mystery or of imposition, something obscure and beyond comprehension, or something deceitful

seemed determined etc., seemed to decide in what way he should understand the remark of his companion

Para. 12.

a nation that loves to laugh, i. e. the French people, who are known for their gaiety "The French consider themselves happier than the English because they have more external gaiety" . . . Cheerfulness (a word for which there is no equivalent in the French language) is an English characteristic though the English have not the champagne in the blood that bubbles up in merriment and nonsense on the top of a Frenchman's brain They had it long ago in Shakespeare's time" (*Hammerton, French and English*, pp 388-9)

gab, from *gaber*. "This French word signified a sort of sport much used among the French chivalry, which consisted in vying with each other in making the 'most romantic gasconades' The verb and the meaning are retained in Scottish." (Note by Scott) The French verb *gaber* signifies to boast, to vie in telling marvellous tales which are incredible. The Gascons in the South of France were noted for this propensity, hence the expression 'to gasconade' to boast, vainly. A 'gasconade' is a boasting tale Chaucer uses the word in the sense of 'to talk idly or prate,' and also 'to lie.' The word is still used in the former sense and we find the noun in the common expression 'the gift of the gab,' the power of speaking long and fluently, but not necessarily with sense.

hold it for glee, consider it enjoyment or amusement.

were wrong, should be wrong

challenge, call into question

the privilege of thy speech, the right you possess of saying what you please.

Para 13

neither of their fashion, nor of their manner of speaking, and deporting themselves.

or undertaking cannot perfect, or which, if undertaken by them they cannot accomplish.

braggart, boaster

[let my words pass, take no more notice of them]

Para 15.

less dear to the imagination, less pleasing to think of

as the single speck, being the solitary spot

a boundless horizon: a somewhat inaccurate expression for an extensive plain bounded by a distant horizon

which promised . . . water, which offered shade to protect one from the burning sun and water to quench one's thirst, thus enabling one to refresh himself

living water, here. life-bringing water. A transferred epithet

These blessings, these divine gifts, or gifts of nature, viz. shade and water.

[held cheap, considered of little value]

paradise, a place of delight. *Paradise* was the garden of Eden in which our first parents were placed, hence, any place or state of blissful delights. Fr *paradis*, fr Lat *paradisus*, from Gk *paradeisos*, a park or pleasure ground, an oriental word of Pers. origin, fr Zend *pairīdāza*, an enclosure, place walled in, fr. Zend *pairi*, around, *dis*, to mould, form, shape, (hence to form a wall of earth). (*Skeat*)

ere . the evil days of Palestine began These 'evil days' may be considered as beginning about the seventh century B C with the first Babylonish captivity, which was followed within brief spaces of time by three others. Then came the conquest by Rome, which again was followed by the Saracen conquest.

walled in, surrounded by a wall

arched over, build an arch over

ruinous, should be, 'in ruins'—the adverb 'partly' being inapplicable to ruinous which could be used only of the whole of a building

in a great measure, considerably, to a great extent

a straggling beam, a ray of the sun that seemed, as it were, to find its way accidentally there.

in a steady repose, in perfect calm

stealing, issuing slowly and silently they, the waters.

a station, a halting place for travellers. The original sense of the word

accommodation, convenience.

was acknowledged . . . verdure, was shown by the beautiful green sward. The idea is that the ground displayed its gratitude to the fountain, for the water it received, by displaying a patch of beautiful verdure.

velvet verdure, greenness, soft and beautiful to the eye.

Para. 16.

bit, the part of the bridle which goes into the mouth of the horse.

their interest. It was to their advantage not to stray away from this delightful green spot, where they found food and water

domesticated habits, habits which made them remain near man.

Para. 17.

[small allowance of store. The expression is an awkward and unusual one. It means,—‘small stock of provisions.’]

had been, would have been.

by a noble hand, by the hand of a valiant foe.

Para. 18.

might have formed . . . representatives, might have been considered as very good representatives or types.

built after . . . Gothic cast of form, having a frame moulded like that of the Goths of olden time. The Goths were a Teutonic race whose home was on the southern shores and islands of the Baltic, and who spread over Europe in the third and subsequent century

curl thick . . . head. It was customary for the Anglo-Saxons to wear long hair, and as Malcolm III, King of Scotland, married an English princess, and endeavoured to introduce English customs into Scotland, it is not difficult to understand how the Scots soon acquired the custom of keeping their hair long

had acquired etc. He was sun-burnt

than was warranted by his . . . blue eye, than one would be justified in concluding, from the blue colour of his eyes. Blue eyes are the accompaniment of a fair complexion, and dark eyes of a dark one

full, (suitably) large. well-opened, open to their full extent, not half closed and dreamy

[divested of beard, shaved]

after the Norman fashion. The Normans shaved their beards and whiskers, and compelled the Saxons to do likewise.

[His nose was Grecian, that is, of the Grecian type. There are two well-defined types of noses, the Roman and the Grecian, the one has an elevated bridge, the other is straight. The expression is therefore equivalent to ‘He had a straight and well formed nose’]

In proportion to the size of his other features

well-set, regular, not growing crooked, or too large or small

if the effects of toll etc, if some allowance is made, for his appearance on account of the effects of hard work and a hot climate, (which give one an older appearance.)

athletic, robust, as if accustomed to feats of strength. Gk. *athletes*, fr *athlos*, contest.

whose strength . . unwieldy, who in later years might grow corpulent and have an ungracefully large appearance, and be unable to use his great strength

brawny, muscular, strong *Brawn* is muscle. O F *braon*, a slice of flesh, fr O H G *braton*, acc of *brato*, a slice of flesh for roasting, from O H G *bratan*, to roast.

A military hardihood, soldier-like boldness, a bold and intrepid manner characteristic of soldiers.

careless frankness of expression, unguarded candour of language. He spoke as his feelings prompted him

Para 19

The Saracen Emir. He was a Kurd, and not a Saracen, but the term was at the time loosely applied to all 'Emir' Mahomedans See Chap. III para. 9 For 'Saracen' see note on Ch I

marked, noticeable.

[a striking contrast with Scott has used almost the same words in the preceding paragraph 'To' is better than 'with'—to form a contrast to—'contrast one thing with another' are correct phrases.]

the middle size is about $5\frac{1}{2}$ feet

approached the gigantic, was so great that it was almost that of a giant He must have been about 6' 3" or 6' 3"

spare, lean, not fleshy

well proportioned to his person of suitable size to the rest of his body

the style of his countenance, the characteristic cast of his features His face was not of massive mould, and hence his spare limbs suited it

[at first aspect, at the first glance This use of *aspect* is now obsolete]

did not . . promise the display, etc., from the spareness of limbs one would not, at the first glance, infer that they possessed the strength and activity which he had recently displayed, in his encounter with the Crusader,

divested, . . cumbersome, devoid of flabby, and, burdensome, flesh

brawn and sinew 'Brawn' is the muscle proper; 'sinew' the tendon uniting the muscle with the bone.

counterbalanced, discounted,

a general national resemblance, a resemblance, taken as a whole, arising out of a common nationality

[the Eastern tribe from whom he was descended. The Arabs.] See, however, Chap. III. para 9, where we are told he was a Kurd, [tribe, race]

as unlike as possible to the exaggerated terms, etc. i. e. his 'countenance' was as unlike to the 'terms' or language, of the description of the minstrels The language is loose

the minstrels of the day 'Minstrel,' O F *menestrel*, Low Lat. *ministralis*, an artisan, servant, retainer, *Ministralis* is derived from *ministerium*, employment, the more usual from being *minister*, a servant. Skeat says of 'minstrel,' "applied to the lazy train of retainers who played instruments, acted as buffoons and jesters, and the like." In early times minstrels or wandering bards have held in every country a very prominent position, and were frequently poets, not merely reciters. In later ages there was a tendency to class them with 'rogues and vagabonds' In Chapter xxv, the student will find an account of one of these minstrels, and the welcome and kindly treatment he received from Richard will show how highly these minstrels were honoured by the great. See Scott's remarks on Minstrels in the Appendix to the *Lay of the Last Minstrel* (Educational Pub. Co's Ed

infidel champions, i. e. the Saracen warriors Owing to the bigotry of the day the Mahomedans were termed infidels

fabulous, fictitious

[a sister art, Painting] Poetry, music, painting, and sculpture belong to one group or family, known as Fine Arts; hence, the term sister art'

[The Saracens Head The 'Saracen's Head' as a sign upon the boards of inns originated in the age of the Crusades By some it is thought to have been adopted in memory of St Thomas a Becket's mother who was a Saracen Selden thus explains it: "Do not undervalue an enemy by whom you have been worsted. When our countrymen came home from fighting with the Saracens, and were beaten by them, they pictured them with huge, big, terrible faces (as you still see the sign of the Saracen's head is,) when in truth, they were like, other men. But this they did to save their own credit"—(Table, talk.)]

sign-posts. A *sign post* is a post on which a sign hangs, as an indication of the business conducted at the place Inns and taverns in England are distinguished by painted signs—a relic of past times when houses were unnumbered: Thus, the Saracen's Head, The Red Lion, etc

delicate, finely moulded.

trimmed, dressed

regular, shapely, not of peculiar shape.

deep-set, fixed deep in their orbits.

[his deserts, the desert of Arabia.] There appears to be a slight confusion here. In para. 22 Scott speaks of him as an Arab ("Arabian simplicity,") but in Ch. III para 9 we are told he is a Kurd. It might be added also that ivory is not found in the Arabian deserts, but it abounds in African deserts.

sheeny, bright, shining, Formed from the substantive *sheen*. 'Sheen' means fairness, splendour. A. S. *scēne*, fair, 'showy' not allied to *shine* (*Skeat*)

crescent-formed 'Crescent shaped' would be better. The scimitars and sabres of the Saracens had curved blades.

Damascus blade. Damascus was celebrated for the beauty and excellence of its sword-blades. *Damasceening* is the art of inlaying iron and steel with gold and silver, originally practised at Damascus in Syria. Cf *Ivanhoe*, Ch. II "On one side of the saddle hung a short battle axe, richly inlaid with *Damascene* carving."

ponderous, massive.

the very flower of his age, the prime of manhood, or the very best period of life, when the mental and physical powers are at their highest. His real age however at the time was 34: *i. e.* far beyond his prime.

[Something of too much thinness, etc. A Latinism. Somewhat too thin.] The expression can scarcely be termed correct English.

sharpness, angularity, absence of fullness

a European estimate of beauty, an idea of beauty according to European ideas of the same

Para 20.

grave, graceful and decorous, sedate, elegant, and becoming

habitual restraint, customary self-possession, or control of feelings and actions

warm and choleric tempers, ardent and passionate natures or dispositions

native impetuosity of disposition, natural violence or vehemence of temper.

a sense of his own dignity, a consciousness of his high rank

formality of behaviour, conduct controlled by certain artificial rules, and not free and natural according to the feelings and impulses of the moment. Therefore 'impose a certain formality of behaviour' means to compel him to act with restraint in accordance with certain prescribed rules. Formality of behaviour commands respect, as familiarity breeds contempt

in him who entertained it, *i. e.* in the Emir.

Para 21.

This haughty feeling of superiority, this proud feeling of being superior to those with whom he came in contact. A sense of one's own dignity does not necessarily imply the possession of a haughty feeling of superiority · the former is a very commendable feeling, whereas the latter indicates arrogance

equally entertained, possessed in the same degree.

the effect was different, it produced a different result in the behaviour of each of them.

blunt, rough, unceremonious.

careless bearing, demeanour indicating indifference as to what people thought of him.

more studiously . . . ceremony, more carefully and strictly in accordance with the rules of propriety

the courtesy of the Christian . . . others, the politeness of the Christian seemed to be the outcome or result of his good nature which prevented him from wounding the feelings of others by haughty behaviour.

[from a high feeling . . . himself, from a lofty sense of self respect.]

Para 22.

abstemious, sparing Literally, refraining from strong drink. Lat *abstemius*, *abs*, from, *temetum*, strong drink.

[**morsel** From the Lat. *mordere*, *morsum*, to-bite; through the Fr *morceau*, a bit; the derivation of *bit* is exactly analogous to that of *morsel*]

education, here used in the general sense of training. Saladin was not of royal descent. He was in early years a military adventurer

the fare of the desert, the simple repast of those who live in, or constantly travel over the desert

since their Syrian conquests. Syria was conquered by the Arabs in A D 632-639 *Their* has no antecedent; it stands for *Arabs*, which is implied in *Arabian*

unbounded profusion of luxury The simplicity of the earlier, and the luxury of the later caliphs is thus described by Gibbon Of the earlier caliphs he says —“The austere and frugal measure of their lives was the effect of virtue or habit, and the pride of their simplicity insulted the vain magnificence of the kings of the earth When Abubeker assumed the office of caliph, he enjoined his daughter Ayesha to take a strict account of his private patrimony, that it might be evident whether he were enriched or impoverished by the service of the state. He thought himself entitled to a stipend of three pieces of gold, with the sufficient maintenance of a single camel and a black slave, but on the Friday of each week he distributed the residue

of his own and the public money, first to the most worthy, and then to the most indigent, of the Moslems. The remains of his wealth, a coarse garment and five pieces of gold, were delivered to his successor, who lamented with a modest sigh his own inability to equal such an admirable model. Yet the abstinence and humility of Omar were not inferior to the virtues of Abubeker, his food consisted of barley bread or dates, his drink was water, he preached in a gown that was torn or tattered in twelve places, and a Persian satrap who paid his homage to the conqueror, found him asleep among the beggars on the steps of the mosques of Medina. Economy is the source of liberality, and the increase of the revenue enabled Omar to establish a just and perpetual reward for the past and present services of the faithful. Under his reign, and that of his predecessor, the conquerors of the East were the trusty servants of God and the people, the mass of the public treasure was consecrated to the expenses of peace and war, a prudent mixture of justice and bounty maintained the discipline of the Saracens, and they united, by a rare felicity, the dispatch and execution of despotism, with the equal and frugal maxims of a republican government. The heroic courage of Ali, the consummate prudence of Moawiyah, excited the emulation of their subjects and the talents which had been exercised in the school of civil discord, were more usefully applied to propagate the faith and dominion of the prophet. Of the later Caliphs — “In this city of peace, (Bagdad), amidst the riches of the East, the Abbassides soon disdained the abstinence and frugality of the first caliphs, and aspired to emulate the magnificence of the Persian kings. After his wars and buildings, Almansor (Mansur) left behind him in gold and silver about thirty millions sterling, and this treasure was exhausted in a few years by the vices or virtues of his children. His son Mahadi, in a single pilgrimage to Mecca, expended six millions of dinars of gold. A pious and charitable motive may sanctify the foundation of cisterns and caravanseras which he distributed along a measured road of 700 miles, but his train of camels, laden with snow, could serve only to astonish the natives of Arabia, and to refresh the fruits and liquors of the royal banquet. The courtiers would surely praise the liberality of his grandson Almamun, who gave away four-fifth of the income of a province a sum of two millions four hundred thousand gold dinars, before he drew his foot from the stirrup. At the nuptials of the same prince, a thousand pearls of the largest size were showered on the head of the bride, and a lottery of lands and houses displayed the capricious bounty of fortune. The glories of the court were brightened rather than impaired in the decline of the empire, and a Greek ambassador might admire or pity the magnificence of the feeble Mactader. The caliph's whole army, says the historian Abulfeda, both horse and foot, was under arms, which together made a body of 160,000 men. His state-officers, the

favourite slaves, stood near him in splendid apparel, their belts glittering with gold and gems. Near them were 7000 eunuchs, 4000 of them white, the remainder black. The porters or door-keepers were in number seven hundred. Barges and boats, with the most superb decorations, were seen swimming upon the Tigris. Nor was the palace itself less splendid, in which were hung up 38,000 pieces of tapestry, 12,500 of which were of silk embroidered with gold. The carpets on the floor were twenty-two thousand. An hundred lions were brought out, with a keeper to each lion. Among the other spectacles of rare and stupendous luxury, was a tree of gold and silver spreading into eighteen large branches, on which, and on the lesser boughs, sat a variety of birds made of the same precious metals, as well as the leaves of the tree. While the machinery affected spontaneous motions, the several birds warbled their natural harmony. Through this scene of magnificence, the Greek ambassador was led by the visir to the foot of the caliph's throne. The luxury of the caliphs, so useless to their private happiness, relaxed the nerves, and terminated the progress of the Arabian empire. Temporal and spiritual conquest had been the sole occupation of the first successors of Mahomet and after supplying themselves with the necessities of life, the whole revenue was scrupulously devoted to that salutary work. The Abbassides were impoverished by the multitude of their wants and their contempt of economy. Instead of pursuing the great object of ambition, their leisure, their affections, the powers of their mind, were diverted by pomp and pleasure. The rewards of valour were embzzled by women and eunuchs, and the royal camp was encumbered by the luxury of the palace. A similar temper was diffused among the subjects of the caliph. Their stern enthusiasm was softened by time and prosperity: they sought riches in the occupations of industry, fame in the pursuits of literature, and happiness in the tranquility of domestic life. War was no longer the passion of the Saracens, and the increase of pay the repetition of donatives were insufficient to allure the posterity of these voluntary champions who had crowded to the standard of Abübeker and Omar for the hopes of spoil and of paradise." (*Decline and Fall of the Roman Empire*, Ch. 53) Again, we read—"The time had indeed changed since the days when the prophet lived with his faithful Kadija upon dates and water; since Omar satisfied himself with the same simple diet, since the times of simplicity when the humble and strong kalifs were patterns of abstemiousness and frugality in diet and dress. Moawia had lived in pomp at Damascus, and Yezid dressed in silks, surrounded himself with dogs and dancing women, neglected the sacred hours of worship, drank the forbidden wines, and emulated all the vices and the display of the other sovereigns whom he had seen or heard of." (*Gilman's Saracens*)

Animal, agreeable. Of course, according to European ideas.
Hog's flesh, pork
the abomination of the Moslemah The flesh of swine is forbidden by the Jewish law as well as by the Koran, as being unclean See note below, para 23.

Moslemah, used as the plural of Moslem, or Mahommedan "The proper plural is according to Sale (the translator of the Koran) Moslemuna, (the resigned), which is the term taken by Mohammedans as peculiar to themselves, and which appears in English corrupted into Mussulman or Musalman and used as a singular" (Melven) See a previous note

something better . . . element, i e, wine
 [pure element, water Earth, air, fire, and water are popularly called the four elements From a scientific point of view they are not elementary substances at all]

with more display etc., with greater relish
judged show, thought it proper to display
a mere bodily function, something done by the body or physical faculties, as opposed to the higher mental ones
marked, striking

the weight . . . arm, the strength of his adversary.
the keen appetite banquet, the hearty relish which made him prolong his repast.

Para 23

Nazarene, Christian. A name given them in contempt. Derived from Nazareth, the home of Jesus, anciently in the district of Galilee

like a dog or a wolf, as voraciously as a dog or a wolf
a misbelieving Jew. Both Christians and Mahommedans believe that the Jews do not follow the true religion The Jews are not permitted by their religion to eat pork

the food. Swine's flesh The Mahommedans are forbidden (as the Jews were of old) to eat the flesh of swine "In the name of the most merciful God, ye are forbidden to eat that which dieth of itself, and blood, and swine's flesh, and that on which the name of any beside God hath been invoked—Al Koran, Ch V.]

trees of Paradise The Mahommedan paradise is describe in the Koran and if taken literally, as it usually is, it is a sensual abode It is described as an abode for the righteous, who enjoy all sensuous pleasures Its situation is amidst the most beautiful scenery, the dwellers recline on luxurious couches, enjoy delicious beverages which flow from fountains, and are waited upon by damsels of great beauty "The blessed, destined for the abodes of eternal delight (Jannat Aden, Heb Gan Eden), will first drink of the Pond of the Prophet, which is

supplied from the rivers of paradise, whiter than milk, and more odoriferous than musk. Arrived at one of the eight gates, they will be met by beautiful youths and angels, and their degree of righteousness (prophets, religious teachers, martyrs, believers) will procure for them the corresponding degree of happiness . . . The various felicities that await the pious (and of which there are about a hundred degrees), are a wild conglomeration of Jewish, Christian, Magian and other fancies on the subject, to which the Prophet's own imagination has added largely. Feasting in most gorgeous and delicious variety, the most costly and brilliant garments, odours and music of the most ravishing nature, and above all, the enjoyment of the Hur Al Oyun, the blackeyed daughters of paradise, created of pure musk and free from all the bodily weaknesses of the female sex, are held out as a reward to the commonest inhabitants of paradise, who will always remain in the full vigour of their youth and manhood. For those deserving a higher degree of recompense rewards will be prepared of a purely spiritual kind, i.e. the "beholding of God's face," by night and day" (Chambers's *Encyclopædia*) "The paradise of Islam was a place of sensual ecstasy, where the pleasures of the present life were to be intensified a hundred-fold, where things spiritual and pure were no more cultivated than they are in the mortal state of existence. The conception was a sad mixture of good and evil, and was even more sensuous than the paradise of the Rabbis. The four wives permitted to the Moslem here were multiplied many times in that blissful abode, and were immensely increased in beauty, in this respect the materialism of the rabbinic conception was both aggravated and debased. In it were 'rivers of water without corruption, milk the taste whereof changes not, and rivers of wine delicious to those who drink, and rivers of honey clarified, and there shall they have all kinds of fruit and forgiveness from Allah'—Sura xlvii. 'Faces on that day (the Day of the Overwhelming) shall be comfortable, content with their past endeavors, in a lofty garden wherein they shall hear no foolish word, wherein is a flowing fountain, wherein are couches raised on high, and goblets set down, and cushions arranged, and carpets spread'—Sura lxxxviii" (Gilman's *Saracens*)

[I exercise my Christian freedom, that is, I act as I am permitted to act according to the law of the Gospel, and not according to the Levitical Law] The Christian is not bound by many of the observances of the law of Moses. See below under 'Being . . . Moses,' and 'We have a better etc.'

[That which is forbidden to the Jews. See Leviticus, xi 7 8.] "And of the swine, though he divide the hoof, and be cloven footed, yet he cheweth not the cud, he is unclean to you. Of their flesh shall ye not eat, and their carcase shall he not touch, they are unclean to you."

[Being as they esteem themselves . . . Moses. The Jews still consider themselves bound to act according to the

old law—the Levitical Law—*Romans* ii, 17-20] From the bondage of this law St Paul exhorted the Jewish converts to Christianity to free themselves "Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage"—(*Galatians*, v 1) "We are become dead to the law by the body of Christ . . . we are delivered from the law, that being dead wherein we are held"—*Romans*, vii 4-6)

[We have a better warrant for what we do. We are not under the law of Moses, but under the law as laid down in the Gospels. Christians are taught that "not that which goeth into the mouth defileth a man, but that which cometh out of the mouth; this defileth a man"—*Matthew*, xv 11.]

[Ave Maria! Hail Mary! The expression is here almost equivalent to 'Thanks be to God.'] The words are Latin, and are a pious invocation to the Virgin Mary, the mother of Jesus. When the Angel Gabriel announced to Mary that she would be the mother of Christ he addressed her in these words

scruples, hesitation to do a thing, as from motives of conscience. Fr *scrupule*, a little sharp stone in a man's shoe, hence a hindrance, perplexity, doubt, from Lat. *scrupulus*, a sharp stone

[a short Latin grace 'Grace' is a short prayer before and after meals. A well-known 'short Latin grace' in use at the Universities is, before dinner, 'Benedictus benedicat,' May the blessed one bless, and after dinner, 'Benedicto benedicatur,' May the blessed one be blessed]

short grace . long draught Note the antithesis

Para 25

That too, drinking that vile stuff also

[a poisonous liquor, wine "When Mahomet forbids his followers the use of wine, when the grand Sultan discourages learning, and when the Pope denies the Scriptures to the laity what are we to infer from hence? Not the *danger* of the things forbidden, but the fears of those that forbid. Mahomet knew that his was a faith strictly military and to be propagated by the sword, he also knew that nothing is so destructive of discipline as wine, therefore Mahomet interdicted wine"—Colton, *Lacon*]

Para 26

✓ blasphemest, speakest irreverently of
even with, with the same degree of

[the blasphemy of thy father Ishmael *Ishmael* was the son of Abraham by Hagar. (*Gen* xvi 15) *Ishmael* had twelve sons and one daughter They peopled the north and

west of the Arabian peninsula, and eventually formed the chief elements of the Arab nation. To this fact allusion is made in the word 'father'. At a great feast made in celebration of the weaning of Abraham's son Isaac, "Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, *mocking*" *Genesis*, xxi 9. This no doubt is the *blasphemy* referred to. Isaac was the chosen son of Abraham, who was to be the father of His chosen people, hence to mock him was to mock God.

is given to him, is for the use of him

cheers the heart of man. An imitation of the Biblical saying "Wine that maketh glad the heart of man." (*Psalms* civ 15)

he who abuseth . . . abstinence, he who declines to partake of the blessing of wine provided by God, is as much a fool as he who abuses the gift by drinking it in excess

Para 27.

kindled, gleamed with anger

his hand sought . . . poniard, his hand moved towards the handle of his dagger as if to use it against the man who insulted him

poniard, a dagger. F *poignard*, a dagger, fr F *poing*, the fist; with suffix *ard*, G *hart*, lit hard.

died away etc, passed away as he thought of his powerful antagonist.

throbbed, caused a feeling of throbbing pain, that is, pain which appears to be intensified by increased pulsation of the arteries.

[contented himself with pursuing the contest in colloquy. Instead of answering the sarcasm with a blow of his poniard, he contented himself with continuing the strife in words]

Para. 28

might create anger. As a matter of fact he was angry, but was apparently endeavouring to conceal it

did not thy ignorance etc, if your ignorance did not deserve pity

[mosque, (Arab *meds-ched*) The principal interior decoration of mosques consists of the lamps, which are numerous, and singularly disposed, the floor is covered with carpets the direction of Mecca is denoted by a niche, or by a tablet inscribed with verses of the Koran, called the *Kabla*. The principal Arabian and Syrian mosques are most remarkable for their vast

quadrangles, surrounded with numerous columns; those of the Turks for the elegance of their cupolas.—*Brande*] The entrance of a mosque is a usual place of resort of beggars who crowd there to ask alms of the 'faithful'

is restrained . . man's happiness, i.e., as regards his marriage ties

to one single mate, etc. The Christian religion permits a man to have only one wife. In the form of solemnization of matrimony the husband says "I (name) take thee (name) to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance, and thereto I plight thee my troth"

be she fruitful or barren, whether she bears children or is childless

to thy table and to thy bed The sentence is awkward. These words seem to go with *mate*, thus "binds thee to one single mate to thy table and to thy bed," which sounds strange. The preposition requires to be changed in each case

[the faithful, the followers of Mahomet], those faithful to the Prophet a term applied by the Mahomedans to themselves

assigned, given

the patriarchal privileges etc., the privileges enjoyed by Abraham as a patriarch A patriarch was, in ancient times, an ancestor or ruler of a family or clan Of the Arabs Gilman says "The nation (the Arabs) were not turned from all evil, they saw for instance, that Abraham and Isaac and Jacob married more wives than one, and had concubines from among their slaves; and they did not feel called to renounce their like customs," (*Saracens*)

[Abraham our father. The Arabs were descendants of Abraham through Ishmael.] And the Jews were his descendants through Isaac Abraham had two wives Sarah and Keturah, besides several concubines

Solomon, son of David and Bathsheba, and third king of the Israelites. His reputation for wisdom is not confined to the Jews, but is recognised throughout Mahomedan countries. During his peaceful forty years' reign the country reached its greatest territorial limits and its highest prosperity He had 300 wives and 700 concubines

the wisest of mankind Shortly after Solomon became king God appeared to him in a vision and asked him what gift he would have, and Solomon asked for wisdom, and God was pleased and he said to Solomon "Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself nor hast asked the life of thine enemies,

"but hast asked for thyself understanding to discern judgment, behold, I have done according to thy words, lo, I have given thee a wise and an understanding heart, so that there was none like thee, neither after thee shall any arise like unto thee;" and God also gave him both riches and honour "so that there shall not be any among the kings like unto thee all thy days." (*I Kings* ch ii)

a succession of beauty, as many beautiful women as we please, one after another Mahommedans may marry as many as four wives.

[the black-eyed hours of Paradise. "Seventy-two hours, or black-eyed girls of resplendent beauty, blooming youth, virgin purity, and exquisite sensibility, will be created for the use of the meanest believer; a moment of pleasure will be prolonged to a thousand years and his faculties will be increased a hundredfold, to render him worthy of his felicity."—Gibbon ch 50] See para 24 note on "Trees of Paradise."

Paras 29 33.

29 [by his name. By Christ's]

[by hers. By his lady-love's, viz Edith Plantagenet's] Every knight, according to the rules of chivalry was bound to have a lady—love "to be the polar star of his thoughts, the mistress of his affections, and the directress of his actions. In her service, he was to observe the duties of loyalty, faith, secrecy, and reverence Without such an empress of his heart, a knight, in the phrase of the times, was a ship without a rudder, a horse without a bridle, a sword without a hilt, a being in short, devoid of that ruling guidance and intelligence, which ought to inspire his bravery, and direct his actions." (*Scott Essay on Chivalry*) See Appendix.

worship, "honour with extravagant love and extreme submission, as a lover" (*Webster*) "The next ingredient in the spirit of chivalry, second in force only to the religious zeal of its professors, and frequently predominating over it, was a devotion to the female sex and particularly to her whom each knight selected as the chief object of his affection, of a nature so extravagant and unbounded as to approach to a sort of idolatry" (*Scott, Essay on Chivalry.*)

signet, a small seal, usually the privy-seal of kings, generally worn on the finger as a ring. Signet is the dimin of sign, Lat. *signum*, a mark.

inestimable, priceless, not to be estimated.

30 [Balsora, Bassorah or Basra] on the Euphrates It was one of the great and wealthy commercial centres at that time, and is still a place of considerable trade It was founded by the Caliph Omar in 636

Bagdad, on the Tigris, was founded in 762 by the Caliph Mansur, and reached the height of its splendour in the reign of Haroun al-Raschid in the 9th century. In the middle ages it was one of the chief mercantile centres of the East, and still carries on an extensive trade. [Southey writes —

"Thou too art fallen, Bagdad! City of Peace,
Thou too hast had thy day,

And loathsome Ignorance and brute Servitude
Pollute thy dwellings now,

Erst for the Mighty and the Wise renown'd,
O yet illustrious for remember'd fame—

Thy founder the Victorious,—and the pomp
Of Haroun, for whose name by blood defiled,

Yahia's and the blameless Barmecide's,
Genius hath wrought salvation, and the years

When science with the good Al-Maimon dwelt
So one day may the Crescent from thy Mosques

Be pluck'd by Wisdom, when the enlighten'd arm
Of Europe conquers to redeem the East!"]

what avails . . . purpose, what bearing has that on the subject under discussion

shivers, small-pieces into which a thing breaks by sudden violence *Shiver* is the dimin. of *shrive*, a thin slice, the same as prov E *sheave*, a thin disc of wood

32 would not equal etc, would not equal one hundredth of the value of the whole diamond

binds on one only, fixes on one woman

33 [is the gem entire, represents an unbroken gem]
flingest among, throws or gives without discrimination (as possessed of small value)

enslaved wives, wives who enjoy no greater liberty than slaves. The liberty of Mahomedan women is very much circumscribed. They are kept in *purdah*, are not permitted to go about freely, and when they do they must be veiled; a custom that is most injurious to the race

half-wedded slaves, women who though only slaves are practically wives. By the *nikla* marriage ceremony a Mahomedan can marry a female slave. By such a marriage the wife is a mere concubine.

Para. 34

[the Holy Caaba, the famous square stone in the temple of Mecca, the object of the adoration of the entire Mahomedan world. Eastern authors frequently designate the temple in which the square stone is concealed with all its appendages as 'Caaba'. "Mahomet, destroyed the other superstitions of the Arabs, but he was obliged to adopt their old and rooted veneration for the well and the black stone, and transfer to

Mecca the respect and reverence which he had designed for Jerusalem—*Southerly*. "When Adam fell from Paradise, so the stories of the East tell us, there fell also a pure white stone, which, through all the ages, has been kept with religious care, and worshipped as something pure and holy. As stones do sometimes fall from the heavens, it may well be that this one so fell in the early days when men knew nothing about aërolites, and at such a period they would naturally have given it reverence. We can trace this particular stone to a time long before the birth of Christ, and Diodorŭs, the Sicilian, a writer of the golden age of Rome, who made it the business of his life to get accurate information about all nations, said that it existed in his days, was then most ancient and was revered exceedingly by the whole Arab race. We remember that when Jacob dreamed his wonderful dream, he set up a stone in commemoration of the event, on the top of which he poured oil, and that he called the place "Beth-El," or the House of God. The Arabs also call the place where their precious stone is, the House of Allah, and they seem to worship the shapeless mass, as Jacob did not. It was, in fact; not at all uncommon in the early times for the Arabs to bow down to misshapen stones, but this one became the most noted and at last the only one remembered. It did not remain white, and is now of reddish-brown color, either because it has wept so much for the sins of the world, as its worshippers aver or because it has been handled and kissed for so many hundred years. It is worn, and broken and bound together by silver bands, and is often described as black, so begrimed has it become. The sacred stone is embedded in the walls of a building known as the Kaaba or Cube, around which a mosque has been built, which includes, besides the Kaaba, a well, called from the purling sound of its gently gurgling waters, Zem Zem. It is related that when Hagar was sent into the desert by Father Abraham, she laid little Ishmael down on the sand (though we think that he was a young man of some sixteen years), and that, as he threw his limbs about, he discovered the spring, which afterwards afforded refreshment to both him and his mother. They say that Seth son of Adam, had built the Kaaba there, but that the deluge, had washed it away. When Ishmael became a man, and had married a princess of the land, he undertook the pious work of rebuilding the holy house. In this he was assisted by his father, Abraham, he was directed by the angel Gabriel sent from heaven for the express purpose. The angel discovered the sacred stone, which had been hidden by the slime left after the flood" (pp 22-24.) 'The Jews, when they prayed, were accustomed to turn their faces toward the temple at Jerusalem, in accordance with the prayer of Solomon at its dedication. When they could, they entered its sacred precincts, but if they were at a distance, they followed the example of the prophet Daniel—, opened the windows of their houses towards the city of David

and uttered their petitions. At first, Mahommed established no rule in this regard, but after the emigration to Medina, he advised that the example of the Jews be followed, perhaps as one of his conciliatory measures. It was not long before he saw that he could strengthen his position more by giving his followers a distinctively national *kibla*—that is, 'place towards which to look in prayer' (*kabala* to be before,), and it is said that he prayed to Gabriel for direction. The archangel referred him to Allah, and soon he received the revelation recorded in the second sura 'We have made you a middle nation to be a witness against men, we appointed the Kibla to which thou didst turn, only that we might know him who followeth the apostle, from him who turneth upon his heels

We have seen thee often turn thy face about towards heaven with doubt, but we will surely give thee a Kibla that thou shalt like. Turn, therefore, thy face towards the sacred temple wherever ye be turn your faces toward it

From what place soever thou comest forth, turn thy face toward the holy Kaaba, for this is truth from Allah, niether is he regardless of what ye do. Every sect hath a certain quarter to which they turn themselves, but do ye strive to run after good things.' In the midst of a public service Mahommed raised his face towards Jerusalem, and twice prostrated his body in that direction, when he abruptly recited the substance of the above words. He immediately turned himself towards the south and the entire congregation followed his motions. Thus the link that bound Islam to Judaism was forever broken. Never, in all succeeding ages, have Moslems turned their faces towards the Jewish capital in worship. So great has been the influence of a momentary motion of the prophet's body!" (*Gilman's Saracens* pp 139-140)

hugs his chain of iron. gold, loves his bondage
as if it were absolute liberty

enchased, encased, enclosed F *en*, in, and *chasse*, the same as *casse*, a case

brilliant, diamonds of the finest cut.

grace it, beautify it

set it off, increase its beauty by the contrast

the true reading, the correct explanation A S *radan*, to explain

parable, a fable or allegory in which some fact or doctrine is illustrated, a companion Lit, a 'placing beside', Gk. *para-bale*, from *paraballa*, to compare, fr *para*, beside, *ball*, to throw

[Mansour, a-Persian-poet]. Abu'l Kasim Mansur, (b 941, d. 1020), better known as Firdausi, the greatest Persian epic poet; wrote in verse the *Shah Nameh*, or *Book of Kings*, a history of Persian rulers from mythical times to the fall of the Sassanians

dynasty, 630 A D For this poem he had been promised by Mahmud of Gazni a piece of gold for each verse, but was given only a piece of silver for each of the 60,000 verses. The poet was so angered that he wrote one of the bitterest invectives ever written, and had to flee the wrath of the Sultan. The *Shah Nameh* is one of the finest of Oriental poems

Para. 35.

to whom, after Heaven See para 29, under 'worship' Heaven, here = God

vow fealty and devotion, swear to serve faithfully and to love truly

the poor sensual slaves, the wretched women who merely minister to sensual gratification

haram, or *hareem* the portion of a house allotted to females in the East, *forbidden* to all males except the husband, hence, the collection of wives belonging to one man. From Arab *haram*, women's apartments, lit. 'sacred', or 'prohibited', fr. Arab root *harama*, he prohibited (because men were prohibited from entering). The initial is the 6th letter of the Arab alphabet (Rich Dict. quoted by *Skcat*)

[the beauty of our fair ones etc. The duty of a knight was threefold. 1, To God and His Church, 2, To his king and feudal superior to whom he owed allegiance; 3, To his lady-love and all ladies in distress. (Morris) Cf *Marmion* VI xii

"Then Douglas struck him with his blade

'Saint Michael and Saint Andrew aid,

I dub thee knight.

Arise, Sir Ralph, De Wilton's heir!

For king, for church, for lady fair,

See that thou fight"]

gives point to our spears . . . swords, incites us to perform more valorous deeds than we should otherwise do. The mistress of a knight was the inspirer of all his actions, and it was the desire to retain and be deserving of her favour that spurred him on to brave and chivalrous deeds. See para 29, note on 'by hers', also Appendix on *Chivalry*

their words are our law. A true knight had to obey cheerfully the bidding of his mistress at whatever cost or peril. The annals of chivalry abound with stories of cruel and cold fair ones, who subjected their lovers to extremes of danger, in hopes that they might get rid of their addresses, but were, upon their unexpected success caught in their own snare. At the court of one of the German emperors, while some ladies and gallants of the court were looking into a den where two lions were confined, one of them purposely let her glove fall within the palisade which enclosed the animals, and commanded her lover, as a true knight, to fetch it out to her. He did not hesitate to obey, jumped over the enclosure, threw his mantle to the animals as

they aprang at him, snatched up the glove, and regained the outside of the palisade. But when in safety, he proclaimed aloud, that what he had achieved was done for the sake of his own reputation, and not for that of a false lady, who could, for her sport and cold blooded vanity, force a brave man on a duel so desperate. And, with the applause of all that were present, he renounced her love for ever. This, however, was an uncommon circumstance. In general, the lady was supposed to have her lovers character as much at heart as her own, and to mean by pushing him upon enterprises of hazard, only to give him an opportunity of meriting her good graces, which she could not with honour confer upon one undistinguished by deeds of chivalry" (Scott, *Essay on Chivalry*)

as soon will a lamp etc., it is as impossible for a lamp that is not lit to give light as it is for a knight to distinguish himself by brave deeds if he has no lady-love. See para 29, note under 'by her's'

Para 36.

Mistress. The word is here used in its older sense of 'a woman regarded with love and devotion'. The present meaning of the word is 'a woman filling the place, but without the rights of a wife, a concubine'

✓ frenzy, madness. Gk. *frenitis*, inflammation of the brain, through the French. The Orientals cannot understand the feelings of love as experienced by the people of the West. Their conditions of love, wooing, and marriage are quite different.

that insanity which brings you hither etc. See Introduction 'Crusades'

[to obtain possession of an empty sepulchre. Empty, because Christ had risen from the dead]

I could be contented, (that) I should be very satisfied or pleased

✓ which can transform . . . pleasure, which can exert so powerful an influence over such brave men as you as to make them the willing slaves of their whims or wishes

Para 37

Holy Sepulchre, the spot where Christ was buried, in a rock sepulchre. A church was raised on this spot in the third century

[than whom none knows better. Exception has been taken to the objective after *than*, but Milton has helped to familiarise us with the present form

"Which when Beelzebub perceived, *than whom*, Satan except, none higher sat, with grave Aspect he rose"—*Paradise Lost*, 11 299-301.]

"This phrase is generally found before negatives. We have,

here an instance of *than* with a prepositional force; and not only do we find the usage in Milton and other classical writers, but it is authorized by the invariable custom of modern writers and speakers, we never read or heard *than who*. The reason, perhaps, is that it is impossible here to fill up the ellipsis as may be done when *than* is a conjunction. We cannot say 'none sat high, then who sat high,' as we can say 'First John sat high, then Thomas sat high' in explaining 'John sat higher than Thomas.' We are, therefore, constrained to give *than* a governing force of its own, and make *than whom* a construction complete in itself without any ellipsis."

unattended. It was usual for knights to have a retinue of followers, whom they had to maintain at their own expense

interest to secure for thee, enough influence to obtain for you

or any as thou seemest, or any man of rank, such as you appear to be

fairest beauties of France etc, the most beautiful women of France and Britain.

Para 38-44

38 by the corner-stone etc A form of adjuration See note under *Caaba*, para 34 A *corner-stone* is the stone which forms the corner of the foundation of an edifice, hence, fig that which is of great importance, or indispensable

credit me, believe me

passport, a written warrant granting permission to travel in a foreign country, originally, permission to pass out of port or through the gates, pass, and Lat *portus*, a harbour, or *porta*, a gate

a wilful casting etc, voluntarily, obstinately endangering your life Because the Saracens would capture and kill him

39 [under Saladin's hand and signet, that is, signed by Saladin, and sealed with his seal]

40 bent his head to the dust. as a mark of the great respect he bore for the Sultan The orientals bow low in respectful salutation

[Soldan Another form of *Sultan* from an Arabic word meaning *mighty*. The title was first borne by Mahmood, the Gaznevide, (Ghuznee) the conqueror of Hindustan. It was invented by the Ambassador of the Caliph of Bagdad, who employed, as D'Herbelot says, an Arabian or Chaldaic word that signifies *lord* and *master*. It is interpreted Autocrat and Basileus Basileon (i.e. Autocrat or Personal Ruler, and King of Kings) by the Byzantine writers of the eleventh century, and the name souldanus (Gk), souldanus (Lat) whence *Soldan*, is familiarly employed in the Greek and Latin languages after it

had passed from the Gaznevides to the Seljukides, and other Emirs of Asia and Egypt. See Gibbon, Ch. 50]

Soldan of Egypt and Syria. The Fatimite Caliphs of Egypt had become the slaves of their viziers, who assumed supreme administration in Egypt. The Latin King and Nouredin, the sultan of Aleppo, aimed at the conquest of Egypt, and when Shawer, the grand vizier of Egypt came to the latter as a fugitive, he eagerly embraced the opportunity which gave him a hold on the Fatimite Caliph of Egypt. A soldier named Dargham had deposed Shawer, and the deposition of the vizier was the deposition of the real ruler who was a mere puppet. Nouredin had among his generals Shiracough and his nephew Saladin. These were sent to Egypt to effect the restoration of Shawer, and they conquered Egypt in 1169. Shiracough, as lieutenant of Nouredin then became vizier of Egypt, and when he died shortly after Saladin succeeded him. When Adhed the last of the Fatimite Caliphs of Egypt died (1171) Saladin became really though not nominally, the Soldan of Egypt. When his master Nouredin died Saladin made himself master of Syria as well, and captured Jerusalem from the Christians in 1187. See *Introduction*

pressed it to his forehead as a mark of veneration and respect.

41 thou hast sinned mine, thou hast been guilty of an offence by which the lives of both of us has been endangered. The knight endangered his own life in the combat with the Emir, and he also endangered the life of the Emir, inasmuch as had he killed the Christian while he had the passport signed and sealed by Saladin on his person, the Emir's life would have been forfeited for having violated the pass-port

sinned against them blood etc. A Biblical expression "Wherefore wilt thou sin against innocent blood, to slay David without a cause" (*Samuel*, xix 5)

[for not showing this to me The use of *for* is awkward and unidiomatic, *in* would be better]

with levelled spear, with your spear pointed at me, to do battle.

[It might have stood with, it might have been consistent with.]

never to one man. If a troop had attacked him, it would not have been considered cowardice to avoid conflict by showing the passport, as the odds would have been all against him, but such could not be the case if a single individual attacked him, when it might have been mistaken for cowardice

Such falcons fly not etc., there are not many such valiant warriors as thou art, or if there are several of them together, they would not be guilty of so cowardly an act as to attack a

single individual The falcon is a bird of prey that ~~does not~~ go in flocks, but in pairs or alone

Para 45-51.

45. thou dost us but justice, thou givest us credit for no more than we are justly deserving of.

touched, offended.

safeguard, i. e. the pass-port; something which gives security or protection.

King of Kings, Saladin See note on *Soldan* An exaggeration, among Eastern peoples, born of respect and veneration

[Certain it were . . . guilt, it is certain that I should justly have merited being either bow strung or beheaded] The figure metonymy.

46 availing to me, of avail or use to me

robber-tribes. Arabia and Palestine swarmed with Bedouin Arabs who lived by plunder

regard nothing in comparison . . . plunder, care for nothing when there is an opportunity of robbing.

47. [by the turban of the Prophet, by Mahomet's turban; a strong assertion Cf 'by the beard of the Prophet.'] The turban is an important part of a Mahommedan's dress, and to knock down the turban of a Mahommedan is a great insult. To swear by the turban of the Prophet therefore, is evidently a solemn oath.

shouldst thou miscarry, should you by any mischance go astray and suffer at the hands of such villains.

villain, scoundrels Orig. a farm servant (L. Lat. *villanus*), hence a slave, serf, villain, attached to a villa, or farm house, fr Lat *villa*, a farm house

[I will sow with salt etc Cf. *Judges*, ix 45] "He beat down the city, and sowed it with salt." The sense is I will raze their village to the ground, and impregnate the soil with salt to render it barren

48 I had rather, I would rather wish

design for yourself, it is your intention to subject yourself to

than of me. *Of* is superfluous and incorrect. We might say 'rather than of me' (i. e. in revenge of me), or 'more important person than myself' *Other*, is also superfluous

my vow is recorded in heaven, I have vowed to God Vows are supposed to be recorded by God, as sacred promises which have to be fulfilled in time

for good or for evil, whether good or evil is to be the result of its performance

49. [the black covering of my father's tent.] An Arab tent is minutely described by Burckhardt. It is called *beit*, house, its covering consists of stuff, about three-quarters of a yard broad, made of black goat's hair (*Cant* 1, 5) laid parallel with the tent's length. This is sufficient to resist the heaviest rain. The tent-poles, called *amid* or columns, are usually nine in number, placed in three groups, but many tents have only one pole, others two or three. The ropes which hold the tent in its place are fastened, not to the tent-cover itself, but to loops, consisting of a leathern thong, tied to the ends of a stick round which is twisted a piece of old cloth, which is itself sewed to the tent cover. The ends of the tent ropes are fastened to short sticks or pins, called *wed* or *anoutad*, which are driven into the ground with a mallet (*Judges* iv, 21) — *Dictionary of the Bible*. "The tents of the Moors are somewhat of a conical form, are seldom more than 8 or 10 feet high in the centre, and from 20 to 25 feet in length. Like those of the remotest antiquity, the figure is that of a ship overset, the keel of which only is seen. These tents are made of twine, composed of goats' hair, camels' wool, and the leaves of the wild palm, so that that they keep out water, but, being black, they produce a disagreeable effect at a distant view — *Chemer*, (quoted by Southey)]

50. penitence, sorrow for what is amiss

Theodorick of Engaddi, or the *Hermit of Engaddi* is not a historical, but a fictitious, personage, supposed to have once been count of Mortemar. In chapter xviii however, Theodorick informs Richard that his true name is Alberich. [Engaddi, or Engedi, is a place frequently mentioned in the Bible. Its original name was Hozazon-tamar 2 *Chron* xx 2] It is situated directly west of the southern extremity of the Dead Sea. It was celebrated for its caves and almost inaccessible fastnesses (1 *Sam* xxiii 29) David and his men took refuge in these "strongholds"

51. at least, if I can be of no further service to you, if I cannot have you as my guest in my father's tent,

Para 52

convoy, escort, that which accompanies for protection, a protecting force

the good father, the Hermit of Engeddi. Roman Catholics speak of priests and monks as *fathers*, regarding them in that relationship spiritually. The knight is not desirous of disclosing the whereabouts of the hermit, lest the Saracens should subsequently kill him.

the cruel hand. Lord, your people have ruthlessly slain thousands who came here on a pilgrimage to the Holy Sepulchre. "These went forth still by hundreds, they returned by tens or units to recount the miseries and wanton cruelties

which they had undergone, and to draw fearful pictures of the savage tyranny exercised over the Christians of Jerusalem and of the East generally. The Church of Christ was in the iron grasp of the infidel, and the blood of his martyrs cried aloud for vengeance" (Cox, *The Crusades*, p 18). The expression is Biblical. That I may avenge the blood of my servants, the prophets and the blood of all the servants of the Lord.' (2 Kings, ix 7)

in plate and mail, in armour

to open the road etc., to make it safe for Christians to visit the Holy Sepulchre.

anchorites, recluses, hermits Gk *anachorētes*, fr *ana*, apart, *choreo*, to go, one who goes apart, or retires from, the world,, thro the Late Lat. *anachoreta*, thro F *anachorete*

[land of promise See Gen, xii 7 "Unto they seed will I give this land" The *promised land* is often used as a synonym for Palestine. In the Bible it is designated variously as 'Canaan,' 'the land of Irsael,' etc. Zechariah calls it the 'Holy Land' and Daniel, 'the glorious land.' The name most frequently used throughout the middle ages and down to our own time is *Terra Sancta*, the Holy Land.] God had promised Palestine to the descendants of Abraham, Isaac and Jacob long before it had been conquered by them

land of miracle So called because Christ lived and performed numerous miracles there

Para. 53

The Greeks Palestine was conquered by the Saracens from the Greek Emperors of Constantinople

much belied us, grossly misrepresented us He is referring to the charge brought against the Moslems of propagating their faith by the sword

we do but after the word of, we do only as directed by.

[Abu-Bekr El-Sideek See Irving's *Life of Mahomet*, and *Successors of Mahomet* also Gibbon, Ch 50, *et seq.*] He was the father of Ayesha, Mahommed's youngest wife. He was chosen as the successor of the Prophet, and was the first who assumed the title of Caliph.

commander of true believers The designation of the Caliphs who were commanders of the faithful, or true believers, as the Mahommedans called themselves

[Yezed (or Yezid) Ben Sophian, i e Yezid son of Sophian, Sophian was a veteran Arab warrior who was intrusted with the conduct of the first siege of Constantinople. See Gibbon, Ch 52] **Ben=son.** (Arabic) Yezed fought and defeated the Emperor at Aiznaddin (633), was prominent in the capture of Damascus (634), was one of the leading officers under Kaled against Jabalah at Hems (636), began the siege Jerusalem

which was finally taken by Omar (637) and captured Tyre (638). He died in 640 See Note to Ch II. para 2, under "the Saracens observed their plighted faith."

[quit yourselves like men. 1st Sam iv 9, and 1 Cor xvi 13], "Be strong, and quit yourselves like men, O ye Philistines," etc, and—"Watch ye, stand fast in the faith, quit you like men, be strong" The expression means—act bravely, as men should do

waste not the land, do not devastate the country

Keep faith, adhere to your promise

covenant, agreement, compact. Lat *convenire*, to assemble or come together, hence, an agreement arrived at by people coming together

[with shaven crowns Gibbon gives this portion of Abubeker's speech as follows "As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way, let them alone and neither kill them nor destroy the monasteries; and you will find another sort of people that belong to the synagogue of Satan who have *shaven crowns*, be sure you cleave their skulls, and give them no quarter till they either turn Mahometans, or pay tribute." Gibbon, Ch 52, 23, Vol vi. Bohn's Ed., 1865 "Even in the seventh century, the monks were generally laymen, they wore their hair long and dishevelled, and *shaved their heads* when they were ordained priests. The circular tonsure was sacred and mysterious it was the crown of thorns, but it was likewise a royal diadem, and every priest was a king etc. (Thomassin, *Discipline de l'Eglise*, tom 1 721 738. Note in loco)]

of the synagogue of Satan, of the congregation of the devil, propagators of the religion of Satan The phrase is Biblical "Them which say that are Jews but are of the synagogue of Satan" Rev ii, 9) A synagogue is an assembly of Jews for worship, a Jewish place of worship Fr from Gk. synagogue fr *syn*, together, *ago*, to lead. In a synagogue religious services were carried on. It is not to be confounded with the Jewish Temple where religious sacrifices were offered by the priests attached to the place

tributories, those paying tribute

[the Caliph, Abubeker He was the first to whom the title was given.]

companion of the Prophet. Abubeker was a friend of Mahommed during the greater part of the Prophet's life, and when Mahomed was too old to conduct the service in the Mosque, Abubeker was deputed to take his place

our justice has smitten, we have justly smitten or struck down

stirring up nation against nation. As Peter the Hermit for instance, had done

[Issa Ben Miriam, Jesus the son of Mary.]

a shadow and a shield, a shelter and protection. "A metaphor common, in the Bible, and easily intelligible to a people like the Jews, living in a land abounding with deserts, where the shadow of a tree or a large rock would be hailed with joy by a traveller" (*Sheppard*)

the light of the Prophet etc, the truth of the religion of Mahommed has not opened his eyes, he has not adopted the Mahommedan faith

Paras 54-56.

anointed and sacred order. Priests are the anointed of the Lord In the ceremony of Holy Orders, or the consecration of priests, the hands of the candidate for the priesthood are anointed with holy oil.

I would prove etc, He was probably going to say something to the following effect "I would prove with my good lance, etc, that he is the servant of the true God and therefore entitled to the respect due to such"

Paynim, pagan M. E. *paynim*, a pagan, but in this sense is due to a singular mistake A *paynim*, is properly not a man, but a country or district, and is identical with *paganism*, properly used to mean heathendom, or the country of pagans Rightly used in King Horn, 803, to mean 'heathen lands' Late L. *paganismus*, formed with suffix *-ismus*, from L. *pagan-us*, a pagan, thro. O F *paenisme*, lit paganism. (*Skcat*)

55 defy each other. The knight's words practically amounted to a challenge.

[conditions, temper, disposition Cf "Our tongue, is rough, coz, and my condition is not smooth" *Henry V*, Act ii sc v]

[he bears himself so well etc, he conducts himself so well in the performance of his religious duties]

his own prophet, Jesus Christ, whom the Mahommedans regard as one of the prophets who appeared from time to time before Mahommed, the last and greatest.

him, Mahommed

who was sent— He was probably about to say "who was sent by God to reveal the true faith to men" "Mahommed declared that he had a mission"—that God had appointed him His Apostle, and commanded him, by the Angel Gabriel, to preach the true faith which was revealed to him, to all mankind He said he was the Paraclete (one called to aid or support—translated in the English New Testament 'Comforter') whom Christ had promised to send after he asc
(*Sheppard*)

by Our Lady An asseveration 'Our Lady' is the Holy Virgin Mary, the mother of Jesus

If thou darest etc The Knight is angry at what he considered profanation to name Mahommed, whom he considered an infidel, as the equal of Jesus, whom he considered as God

[the camel-driver of Mecca, Mahomet In his youth he lost his father, his mother, and his grandfather, his uncles were strong and numerous, and in the division of the inheritance the orphan's share was reduced to five camels and an Ethiopian maidservant.—Gibbon, Ch 50] When Mahommed was young, his family not being well-to-do he entered the service of a rich widow Kadija, whom he subsequently married, and drove her camels laden with merchandise to Syria and Yemen. Kadija was in want of someone to conduct a caravan "A bargain was made with Kadija, that for four camels Mahommed should conduct a caravan over the same route that he had taken when he went to Bozra" (Gilman's *Saracens*, p 55)

Para 57.

An electrical shock of passion, a sudden feeling of great anger that thrilled through his frame like an electric current Saladin was a devout Mahomedan and was greatly shocked at the offensive language of the knight as regards Mahommed See Introduction—on Saladin

the rather that, all the more because

[we venerate the founder etc "For the Author of Christianity, the Mahomedans are taught by the prophet to entertain a high and mysterious reverence"—Gibbon, "Verily, Christ Jesus, the son of Mary, is the apostle of God, and his word, which he conveyed unto Mary, and a Spirit proceeding from him, honourable in this world and in the world to come, and one of those who approach near to the presence of God—*Al Aoran*, iii]

doctrine, something taught, principle of belief Lat *docere*, to teach, thro F *doctrine*, lore, learning

have spun from it, have drawn out or evolved from it He means doctrines evolved by means of specious and plausible arguments

methinks, it seems to me Here *me* is the dat case, and *thinks* is an impers verb, from M E *thinken* to seem A S *me thynceth*, it seems to me Not from *thencan*, to think

[mollahs, the title of the highest order of Judges in the Turkish empire After the three first magistrates of the empire (the two *Cadilaskers* or Roumi and Anatolia, and the *Istambol-cadissy*, or chief ordinary Judge of the capital) follow fourteen *Mollahs*, who preside over the fourteen principal seats of justice

in the empire, among these, the Mollahs of Mecca and Medina have the highest rank. The Turkish *Mollah* must not be confounded with the Tartar *Mulla* —*Brande*] The Mollah is an expounder of civil and criminal law, and of the state religion

divinity, divine matters themes, subjects

belong to, are more appropriate to

CHAPTER III.

ANALYSIS.

[After adjusting their horses' accoutrements the knight and the Saracen resume their journey to Engaddi. The appropriateness of the title "Diamond of the Desert" The Saracen acts as guide. They inform each other of their names, descent, and political importance. The knight, a follower of Richard's standard as a Crusader, not as a subject. Conversation about the laws of chivalry and the absurdity of the Crusaders attempting to retake Palestine, etc. They approach the 'Wilderness of the Temptation'. The knight's serious and penitential frame of mind contrasted with the Saracen's gaiety. The knight remonstrates with the Saracen on his ill timed levity. The Saracen boasts of his descent from the Genu, his song in praise of Abríman. The knight sees an apparition dodging their path, which seizes the Saracen by the throat and almost throttles him. The Saracen takes the knight to task for not coming to his assistance, the knight apologises. The apparition turns out to be Theodorick, the Hermit of Engaddi, the very person to whom the knight was bound. He leads the warriors to his cell and entertains them.]

Para. 1

familiar with an employment etc. As a Page the future knight, among other duties, "was instructed how to manage a horse with grace and dexterity," and he had to learn everything pertaining to the accoutrements of the horse. Again, as a Squire, the charger of his master (the knight) was under his special care.

[the difference betwixt the animal and rational species. This is not a strictly correct expression, as *rational* beings are also *animals*. Scott here uses the word '*animal*' in the restricted sense of 'brute']

admitted, permitted, allowed, made possible

the confidence and affection of the horse etc. A knight considered his horse as 'the partner of his perils and glories'

[In the tents of the Eastern military tribes the horse etc. The Arabian horses are divided into two great branches; the Kadíschí, whose descent is unknown, and the Kochlaní, of whom a written genealogy has been kept for 2000 years. These last are reserved for riding solely, they are highly esteemed, and consequently very dear, they are said to derive their origin from king Solomon's studs—*Niebuhr*] "The Arabs have no houses, but constantly live in tents which serve them also for stables, so that the husband, the wife, and the children lie promiscuously with the mare and foal. The little children are

often seen upon the body or neck of the mare, while these continue inoffensive and harmless, permitting them thus to play with and caress them without injury . . . The Arabs never beat their horses, they treat them gently, they speak to them and hold a discourse, they use them as their friends, they never attempt to increase their speed by the whip, nor spur them, but in cases of necessity."

rendered his warhorse . . . brother in arms, made him look upon his charger as a comrade or companion in-arms

suffered, allowed, quietly, unresistingly

to be taken from their food and liberty, to be caught and saddled

snuffled, sniffed, breathed audibly, as horses do when they desire to be patted

farther. As movement forward is meant *further* is more accurate, *farther* indicates distance

prosecuted, was engaged on, pursued

observant curiosity, an interest that took note of things with a desire to learn

Paras 2-5

2 living fountain, a fountain of fresh sweet drinkable water

Pagan, heathen From Lat *paganus*, a dweller in the country, as distinguished from those in a town It acquired the meaning of heathen, as the rustic people remained longest unconverted to Christianity Lat *pagus* a village, district

I would I knew, I wish I knew

slake, quench A. S. *slacian*, to grow slack

4 precious recollection, dear remembrance

5 the curse is still etc, the doom pronounced on Sodom and Gomorrah

which feeds without filling it, which pours into it without increasing its quantity The Jordan flows into the Dead Sea, but as the evaporation of the waters of the lake is greater than the quantity it receives, the waters do not increase

until this inhospitable etc A curious sentence The meaning probably, is that the water of that portion of the Jordan that flows in the desert is unfit to be drunk

Para 6

[ardour, heat This word is now only used metaphorically, though both it and the adj *ardent* were originally used in their derivative sense]

alleviated . . . desert, lessened the fearful heat of the desert.

[on its wings Cf Psalm, xviii 10, civ 3]

casque, helmet

substituted, used in its place

[mortier, the name given to a cap of state of great antiquity worn by the first kings of France, and the form of which is still preserved in the cap worn by the *Président de la cour* of Paris. 'His head was covered with a scarlet cap, faced with fur—of that kind which the French call *mortier* from its resemblance to the shape of an inverted mortar —*Exan hoc*, 11]

mortar, a vessel in which substances are pounded

bearings, relative situations of objects to one another

absorbed in the task, so occupied in the task that he noticed nothing else

pilot, one who conducts ships in and out of a harbour, along a dangerous coast, etc F *piloté*, fr D *piloot*, fr *peilen*, to sound, and *loot*, (Ger *loth*, E *lead*), a sounding lead A pilot uses the sounding lead as he guides the vessel, so as to know the depth of the water

secure of his route, sure of his way

with more frankness, etc, the Arabs are a reserved and taciturn race

frankness, unreserve,

Paras 7-10.

7 which hath the semblance . thing, which appears to be, but is not really, a living creature The fountain by its flowing waters appears to have life, but it in reality has no life whatever

pardoned to ask A confusion between 'pardoned for asking' and, permitted to ask.'

with whom encountered—with is usually omitted.

which I cannot fancy unknown, which I cannot but believe is well known (owing to the valour of the person who bears it)

8 It is not yet worth publishing, as yet I have achieved no great exploits to make my name famous.

at home, in my own country

/ sound harsh . ear, jar in the ears of an Oriental

claims your descent, possesses the honour of claiming you as one of its sons.

9 I joy, I rejoice Archaic.

For me, as regards myself, as for me

Sheerkohf Actually the name of Saladin's uncle

[Kurdistan, a region of Western Asia, shared between Turkey and Persia. It is a large and mountainous territory and was anciently called Carduene and its inhabitants Carduchians. The modern inhabitants of this region are called Kurds. See Gibbon Ch. xiii.]

[Seljuik. For the History of the Seljukian dynasty, see Gibbon, Ch. lvi.] Seljuik was a nomad chief of Turkestan whose grandson Togrul Beg (d. 1063), was the founder of the Seljuik dynasty of Turks. Togrul Beg after the conquest of Korassaz and the capture of Ispahan (1051), marched to Bagdad to the relief of the Kalif Kaim, expelled the Buvides, and received the title of 'Prince of Princes,' with the virtual sovereignty of the Saracen dominions in Asia. His nephew Alp Arslan ruled over an empire which extended from Central Asia to the Hellespont.

10 [your great Soldan etc. Saladin was born at Tektin in Kurdistan. His father was Ayub (Job) a chief of the Kurdish tribe of Rahwanduz. See Gibbon, Ch. lix for the reign and character of Saladin. The following brief account is from Chambers' *Book of Days* — "The famous Sultan of Egypt and Syria, who overthrew the short-lived Latin kingdom of Jerusalem, and successfully bore the brunt of the Third Crusade, was very much a soldier of fortune after the type of the Modern Mahomet Ali. It was in the course of a career of conquest, beginning with Egypt and going on to Syria, that he fought Guy de Lusignan, King of Jerusalem, at Tiberias, in 1187, and obtained possession of that city. Then did Philip Augustus of France and Richard I of England deem themselves called upon by Christian duty to fly to the rescue of the Holy Sepulchre. The energies of this third crusade were concentrated on a two years' siege of Acre which they took, notwithstanding the efforts of Saladin for its rescue, but they vainly endeavoured to force a way to Jerusalem, and were finally obliged to rest satisfied with leaving the Christians in possession of a strip of the coast between Tyre and Jaffa. Though Saladin was a usurper, with the stain of ingratitude to his early masters, there must have been splendid qualities in a man who, born a Khoord in a moderate rank of life, raised himself to be the ruler of Egypt, Arabia, Syria, Mesopotamia, and the finest tracts of Asia Minor, all in the course of a life of fifty-seven years. He died at Damascus in 1193. He left his vast territories amongst his seventeen sons, but their rule was everywhere of short duration"]

claims his blood etc., claims to be descended from the same family. Saladin was not of the Seljuik family, but his father was governor under them.

Paras 11-15.

II from their bosom, from the people born among them (mountains)

him whose word is victory, whose commands lead to victory him,, i.e. Saladin

before, in comparison with

King of Egypt and Syria Saladin had succeeded Nouredin in 1174 and was therefore at this time Sultan of Egypt and Syria.

something my name may avail, my name may be of some use, my name may perhaps carry some influence

without many men etc. The Emir is endeavouring to find out the rank of the Christian As a man of influence and position he would have a large retinue

12 By my faith, upon my word

[I was hardly pinched, I found great difficulty] This was really not due to his poverty, but because he joined the expedition to the Holy Land without the permission of his father,

well appointed, properly equipped.

lances A 'lance' consisted of a certain number of a fighting men "The knight was accompanied into the field by his squires and pages, by his armed vassals on horseback and on foot, all bearing his cognisance. The number of these attendants varied necessarily with his estate, and also the occasion that induced him to arm, and I should weary, without instructing my readers, were I to insert all the petty details of history regarding the amount of force which in various countries, and in different periods of the same country's annals, constituted, to use the phraseology of the middle ages, the complement of a lance. Armies were reckoned by lances, each lance meaning the knight himself with his men at arms or lighter cavalry, and his foot-soldiers" (*Mills Hist of Chivalry*) According to Gibbon, "Each knight was attended to the field by his faithful squire, a youth of equal birth and similar hopes, he was followed by his archers and men at arms, and four, or five, or six soldiers, were computed as the furniture of a complete lance" (*Decline and Fall*, ch 58)

[may be perhaps, an adverbial phrase shortened from 'it may be' Dryden uses it as an adjective "Then add those may be years thou hast to live"—*Hind and Panther*, iii, 1588]

Some fifty more men, archers and varlets included, about fifty men in addition (to the ten lances), inclusive of archers and camp-followers. In Black's Edition, (which is very inaccurate), there is a comma after *archers*, it ought to be after *men*]

varlets, servants, retainers Middle Lat. *vassus*, Welsh *gwass*, *gwassan*, a youth, a servant. O Fr. *vaslet*, and *varlet*, a boy]. An older spelling was *vaslet*, dimin of O F *vasal*, *vassal*, a vassal. The successive spellings were *vaslet*, *varlet*, *vallet*, *vulet*

pennon If the knight had followers under his command they re-echoed his war-cry, and rallied round his pennon or flag at the sound. The pennon differed from the penoncel, or triangular broad streamer, which the squire was entitled to display, being double the breadth, and indented at the end like the tail of a swallow. It presented the appearance of two penoncels united at the end next the staff, a consideration which was not perhaps out of view in determining its shape. Of course the reader will understand that those knights only displayed a pennon who had retainers to support and defend it; the mounting of this ensign being a matter of privilege, not of obligation" (Scott, *Essay on Chivalry*)

armour bearer, here, in the sense of 'squire'

for whose life . . . pilgrimage, to save whose life I am now doing this pilgrimage. It is a common belief among the adherents of most faiths that some special object of their desire is more surely obtainable by the performance of some promise to God, or the going on a pilgrimage to some holy shrine, etc.

13 feathered . . . eagle One of the ends of an arrow is always feathered to enable it to go swifter by being steadied in its flight. These were feathered with the feathers of an eagle.

when I send . . . desert Cf the following from Gibbon's *Decline and Fall*, 'The sultan [Mahmud the Ghaznevide] had inquired what supply of men he could furnish for military service. "If you send," replied Ismael, "one of these arrows into our camp, 50,000 of your servants will mount on horseback." "And if that number," continued Mahmud, "should not be sufficient?" "Send this second arrow to the horde of Balik, and you will find 50,000 more." "But," said the Gaznevide dissembling his anxiety, "if I should stand in need of the whole force of your kindred tribes?" "Dispatch my bow," was the last reply of Ismael, "and as it is circulated around, the summons will be obeyed by 200,000 horse."

shake the desert by the trampling of their horses' hoofs as they gallop along at full speed

[I am one of the meanest. The point is, 'Although I have at my back thousands of warriors there are other chiefs here far more powerful'] **meanest**, insignificant

14 [by the rood, by the cross or crucifix] The same word as rood.

ere thou vauntest thyself, before thou boastest (of the thousands of warriors of thy land). *Vaunt*, *F se vanter*, to boast, fr Late Lat *vanitare*, to speak vanity

hornets, a kind of wasp 27. 13

15 with a smile . . . alliance, smiling so sarcastically that their newly formed friendship might have been destroyed by the offence it gave to the knight

void of, not possessed of

Paras 16-25

16 name of a knight . . gentleman, the fact of a man being a knight, and of gentle birth

entitle him . . sovereigns etc. "The knight had several privileges of dignity and importance. He was associated into a rank wherein kings and princes were, in one sense, only his equals. He took precedence in war and in counsel, and was addressed by the respectful title *Messire* in French, and *Sir* in English, and his wife by that of *Madame* and *Dame*." (Scott, *Essay on Chivalry*)

to wound the honour, insult

[deny him the combat, refuse to fight with him, if challenged]

17 a leathern belt and a pair of spurs These were part of the accoutrements of a knight. Writing of the ceremony of knighthood Scott says "The novice, armed at all points, but without helmet, sword, and spurs, came before the prince or general, at whose hands he was to receive knighthood, and kneeled down, while two persons of distinction, who acted as godfathers, and were supposed to become pledges for his being worthy of the honour to which he aspired, buckled on his gilded spurs, and belted him with his sword" (*Essay on Chivalry*)

put . . on a level with, raised to the same equality

18 [free blood, the blood of a gentleman, good birth]

mix you . . boldly? do you move amongst and associate with as freely

20 in all honourable service, in services not inconsistent with the principles of honour

to devote his hand and sword etc "It was the special pride of each distinguished champion, to maintain, against all others the superior worth, beauty, and accomplishments of his lady, to bear her picture from court to court, and support, with lance and sword, her superiority to all other dames, abroad or at home. To break a spear for the love of their ladies, was a challenge courteously given, and gently accepted, among all true followers of chivalry" (Scott, *Essay on Chivalry*)

to the fairest princess etc It was the privilege of chivalry to abrogate the distinctions of rank, and elevate the hopes of the knight, whose sole patrimony was his arms and his valour to the high born and princely dame, before whom he carved as a sewer" (*Ibid*)

coronet, a small or inferior crown worn by princes or princesses and the nobility

21 thine hath . . bestowed? This is intended as a question on the part of the Saracen, by which he means to ask the Crusader, 'who is your lady-love?'

22 **blushing deeply** which betrayed the secret of his heart

we tell not rashly etc, people do, not thoughtlessly tell others the names of those on whom they have bestowed their love

of love and broken lances, stories of the loves of brave knights and of combats of chivalry See note above para 20, to devote etc

exercise for thine ear, enough to keep your ears engaged **and, if thou wilt** . . too, and, if you are desirous of attempting any trials of skill, there are those who will give you the opportunity to gratify your wish

23 **Vraising himself up in his stirrup** etc, thus displaying his keen desire to meet an opponent worthy of himself

[**one with a crossed shoulder**, a Crusader]

exchange with me, have a trial of skill with me

[**the cast of the jerrid** The 'jerrid' was a light dart In para 26 it is called a 'reed' Cf "Each of them bore at his saddle bow a bundle of darts or javelins about four feet in length, having sharp steel heads, a weapon much in use among Saracens, and of which the memory is yet preserved in the martial exercise called *el Jerrid*"—*Ivanhoe*, 11]

24. **I will not promise for that**, I will not undertake to assure you that you will find any Christian warrior who will contest with you in a trial of skill in the casting or throwing of the jerrid

right good skill, very great skill

25 **Dogs and sons of dogs!** The Saracen apparently held the Spaniards in the greatest contempt In the East the dog is still held in abhorrence, as the scavenger of the streets. "Him that dieth in the city shall the dogs eat" (1 *Kings* xiv 11) "Is thy servant a dog, that he should do this thing?" (2 *Kings*, viii 12, 13) The term *dog* is also applied to infidels by Mahomedans

the true believers, i.e. the Mahomedans

their lords etc The reference is to the Moorish dominion in Spain The Moors are Mahomedans] The Moors conquered Spain in the 8th century, and retained it in their possession for nearly 800 years They were driven out in 1492 The poor opinion of the Spaniards held by the Saracen is due to his ignorance of renowned Spanish heroes like Pelagius, Alphonso VI., Rodrigo Diaz the Cid etc See below

taskmaster, ~~one who imposes a task~~, one who burdens with labour

I would mix in no etc He deems it beneath him to meet the Spaniards in feats of warlike sport

Paras 26-32.

26 [Leon, Asturias. Two provinces of Spain, lying close together]. Asturias was never under the dominion of the Moors. Under Pelagius the Spaniards here successfully resisted the invasions of the Moors, and then wrested from them the province of Leon. These provinces were inhabited by people of Gothic descent.

reed. The shaft of the potted was probably made of some kind of bamboo. See quotation above. The knight thinks contemptuously of it when he calls it a reed. A Synecdoche.

cast, throw. battle-axe. The battle-axe was big and heavy.

27 [By the beard of my father. Among the Mahomedans the beard is held sacred.] No greater insult could be offered to a man than to pluck or even touch his beard. The Jews, Persians and some other nations also greatly respected the beard 'the venerable symbol of age'. The Egyptians on the other hand were clean shaven.

with an approach to laughter, with almost a laugh. It was thought undignified to laugh, so he did not laugh outright but there was a semblance of a laugh.

the game, throwing the battle-axe. He had not quite got over the effects of the shock he had received when the Christian hurled his battle-axe at him and struck him on the head.

for mere sport, only as play.

I will never shun etc. I will not avoid a battle-axe in war. my head. It was still ringing with pain from the blow he had received.

28 I would. I wish.

the axe of King Richard. See note on Ch VI para 30 under 'Curtal axe.' King Richard's axe was of such great weight that he alone could wield it.

30 honoured in the service, and esteem it an honour to serve under the banner of so valiant a man.

in which he reigns. The knight was a Scotsman. The kingdom of Richard formed only a portion of Great Britain.

31 [two kings in one poor island. Richard I of England and William I of Scotland. The former was surnamed *Cœur de Lion* for his bravery, the latter the *Lion*, from having been the first to adopt the Lion rampant on his shield.]

poor island. The Emir uses the term *poor* because he thinks an island must constitute an insignificant territory for a Sovereign.

the country can, etc. A retort to the Saracen's remark about the poverty of the country. A land however small, that possesses such men is no insignificant land. The wealth and

greatness of a country, after all, depend on the grit and ability of its inhabitants

may go far, may do much.

shake the hold, weaken the sway

unholy: because the saracen was an infidel and a pagan

cities of Zion, cities of Palestine Zion was the name of the hill on which Jerusalem was built and the name came to be subsequently applied to the city itself. By Metonymy the name is here used for the whole of Palestine

Paras 33-35

your great Sultan, Richard

[dispute the possession. See Ch VI. 2]

dominion, sovereign authority, sovereignty

divided against itself, weakened by civil war or internal dissension A Biblical phrase "Every city or house divided against itself shall not stand. (*Matthew, xii 25*)

34. the bright light of heaven, the sun.

[the crescent might glimmer for ever on the walls of Zion, the Saracens might remain for ever in possession of Jerusalem Zion, i e Jerusalem, was built on Mt Zion]

[for me, so far as I am concerned]

true-hearted Scots, loyal Scotsmen. The sense is If Richard desired to conquer Scotland prior to coming on this Crusade, he would never have come, because so long as Scotland has loyal sons like myself and others, we would have prevented his purpose, and Jerusalem for all we cared, might remain for ever in the possession of the Saracens

35 recollecting himself, realizing that he had uttered something he should not have said As a Crusader the knight was allied with Richard against the Saracens, the common enemy of the Christian religion, and in this sacred duty he had to set aside all personal or national interests as of secondary importance. He had for the moment forgotten this and spoken slightly of the holy cause in comparison with the cause of his own country, and considering himself guilty of sin, gives expression to the penitence he feels by exclaiming *Mea Culpa*

[Mea culpa! mea culpa! 'Culpa' may here be considered as the nominative case of exclamation, i e, It is my own fault! it is my own fault (or sin)! In the formula of repentance for faults or sins among Roman Catholics the word is in the ablative case and means 'by my sin', etc. The confession runs thus — *Confiteor Deo Omnipotenti, Beatae Mariae semper Virgini, beato Michaeli Archangelo beato Ioanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus sanctis. et tibi, Pater, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor Beatam Mariam semper Virginem, etc.]*

Para 36.

✓ **The rapid expression of feeling etc** The Saracen noticed how the knight had, from a sense of duty towards his religion, corrected himself in the hasty sentiments he had expressed and which had been prompted by his emotions.

did not entirely . . conveyed, did not fully comprehend the causes or feelings which had induced so sudden a change

[conveyed, meant]

saw enough . . assurance, noticed sufficient to make him feel sure

personal pique, wounded personal pride

not entirely reconcilable, could not be satisfactorily settled.

polished, refined Polish means lit smoothness, gloss; hence, smoothness of manners, refinement

such sentiments prevented etc Courtesy and refinement prevent one openly noticing the defects or shortcomings of others, as likely to cause them shame and pain

[the opposite characters of a Scot and a Crusader. As a Scot he was hostile to the English and their king, as a Crusader he was their companion in arms, and serving under their king's banner]

Para 37

the scene them, the country began to assume a different appearance

binds in that quarter, forms a boundary in that direction.

naked, open, not overgrown by trees

deep declivities, steep descents

✓ **chasms, (pron lazmi), yawning or gaping hollows, gaps or openings** Gk *chasma*, from *chaimo*, to gape

[those grottoes so often alluded to in Scripture. The most remarkable caves noticed in Scripture are 1 That in which Lot dwelt after the destruction of Sodom (*Gen* xix 30), 2 The cave of Machpelah (*xvii* 17), 3 Cave of Makkedah (*Josh* x 16); 4 Cave of Adullam (1 *Sam*, xvii 1), 5 Cave of *Engedd* (xxiv 3), 6 Obadiah's cave (1 *Kings* xviii 4), 7 Elijah's cave in Horeb (*xix* 9), 8 and 9 The rock sepulchres of Lazarus and Christ (*John*, xi 38, *Matt*, xvii 60) — *Dictionary of the Bible*]

refuge of men still more ferocious, etc The country was infested with desperate robbers

[neither sex nor age, neither women nor childrens]

Para 38

secure as he felt . . strength, as he felt quite safe knowing he was brave, powerful, and able to defend himself

struck with mysterious dread, overcome by a feeling of a vague solemn awe

[the awful wilderness etc See Luke iv] This is the wilderness of Judea (*Matt*, iii, 1), extending all along the western coast of the Dead Sea, in which Christ fasted for forty days, before entering upon his mission in Palestine. At the end of this period the Devil appeared to him and endeavoured to tempt him in various ways to sin, but he resisted all these temptations successfully. The central part of the wilderness was called Engedi (*Joshua* xv 62, *I Sam* xxiv 2). The traditional Quarantana, or Mount of Temptation, is placed at the extreme north of the wilderness. Milton (*Par Regained*, l 193) speaks of the wilderness as —

"the bordering desert wild,
And, with dark shades and rocks environed round,"

personal temptation, temptation by the devil in his own person The devil appeared in material form before Christ

the Evil Principle, the Devil or Satan, the author of evil.

the Son of Man, a designation given to Christ in the New Testament, and in several instances he applies it to himself. The Jews understood it to denote the Messiah. It probably denotes his peculiar and intimate relation to mankind in his incarnate state, as the phrase *Son of God* denotes his peculiar relation to the divine Being.

light, frivolous worldly, pertaining to worldly things, as opposed to spiritual

the waste and dry places etc Biblical expression "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none" (*Matthew*, xii 43)

foul spirits, unclean or evil spirits

[expelled the mortals, driven forth from the human bodies] An archaic construction

whose forms they possessed, in whose bodies they resided. A person is said to be "possessed" when an evil spirit is supposed to take up its abode in him.

a bare-footed friar Certain monks used formerly to dispense altogether with the use of shoes. This was to show their humility. They defended the practice by a reference to Luke, x 4] "Friar comes through *Fr frere*, a brother, *fr L frater*. Strictly, all priests are friars for all are brethren to each other but the term has in usage been limited to the begging brotherhoods, the Franciscans or Grey Friars, the Dominicans or Black Friars, the Carmelites or White Friars, and the Augustinians or Crutched Friars because they have a cross embroidered on their gowns. The barefooted Friars do not wear shoes, but only sandals, interpreting the teaching of Jesus literally, as recorded in Luke x 4 "Carry neither purse, nor

scrip, nor shoes." All these Orders began their history by practising the most rigorous asceticism, St. Francis and St. Dominic, for example, walking literally barefoot, and the former in particular, being clad in only a rough sackcloth robe with a rope girdle. The entire unworldliness of the early friars captivated Christendom, but in course of time the Orders declined from their severe principles, grew rich, covetous, and indolent, and were filled with men of an unworthy spirit through whose lives popular esteem was lost. In this song the happy life of a friar in the less ascetic period of the history of these Orders is described. The friar is the source of religious consolation to the people, he is so well liked that wherever he goes he is sure of a bed, of entertainment, the best to be procured, and of the comforts at the fire sides of rich and poor alike. Chaucer gives us a satirical description of the friars of his own time (1340-1400 in his *Prologue to the Canterbury Tales* (Robertson's *Notes on Ivanhoe*).

a better associate, being a religious man and one likely to speak in such a place of spiritual matters

Para. 38

embarrassed him, made him feel awkward as to how he should behave towards the Saracen

the rather that, all the more so as

the Saracen's spirits journey, the Saracen seemed to grow more and more jovial as they proceeded on their journey

farther Further would be more correct.

[the lighter, the freer, the more gay]

found that unanswered, found that his companion would not take part in the conversation, give no responses

chanted, sang

sonnets, short songs or poems, properly consisting of fourteen lines, with varying rhymes, here, merely short songs
Fr—It sonetto dim of sano, a sound, song,—Lat sonus, a sound
glowing, ardent, full of passion.

✓ luxuriating, revelling, indulging to excess

strain of thought, course of meditation

With inconsistency enough Persian poets. The Saracen was inconsistent as he had already found fault with the Christian for drinking wine (Ch II 25)

Inconsistency enough, with great inconsistency indeed.

the liquid ruby, wine (the colour of which is that of the ruby)

the Persian poets are very fond of describing wine as the liquid ruby

contrary train of sentiments, course of thoughts of an entirely different kind amity, friendship, exchanged, made to each other.

[take measures to change his note, proceed to put a stop to his singing profane songs The expression in the text is a colloquialism]

ensnare his soul, tempt him to sin, and thus entrap or catch in a snare his soul. The devil is commonly described, especially in olden writers, as endeavouring to entrap the souls of unwary people and make them his victims, thus robbing them of salvation

endanger his immortal salvation, imperil the eternal welfare of his soul

loose, sensual.

earthly pleasure. Earthly pleasures are supposed to seduce men from the paths of salvation.

polluting his devotion, tainting his prayers and thoughts of a sacred nature

called on him for, demanded of him.

[Rudpiki. A celebrated Persian poet] Probably a slip for Rudiki, a Persian poet who lived in the tenth century at the court of Bokhara and Samarcand. The sentiment in the text is however from Hafiz, the Persian poet. According to D'Herbelot (*Bibliothèque Orientale*), this is the surname of Ustadh Abul Hassan, and we are told that he was called Rudiki because he was an excellent player on stringed instruments, called by the Persians *roudek*. He lived in the time of Nazir, son of Ahmed, of the Samanidian dynasty. In the *Tarik Kozideh* we find many of Rudiki's verses bearing on the reign of Nazir. The name is also spelt Roudeki

[Bokhara and Samarcand. Towns of Central Asia] Both were wealthy trading centres in Tartary

Paras 39-40

40. blinded as thou art, though you are blind to the light of the true faith

plunged . . . false law, steeped in the mistaken dogmas of a false religion

central abyss, hell, which was in former ages believed to be in the centre of the earth, and the caverns, volcanic craters, etc. were supposed to be mouths leading thereto

Ill-timed levity, unseasonable frivolity

thy best prayers are . . . sin, your best prayers, addressed as they are to a false god, can be regarded by the true God only as blasphemous and sinful

41 repressed . . . courtesy required To have laughed at him would have been an insult

2 [deal unequally by, act unfairly towards]

ceremony, rules of etiquette, forms of civility.

indifferently, carelessly, not properly

gorge, devour voraciously O F gorge, throat, fr Late L gorga, variant of gurgcs, a whirlpool, hence the gullet, from its voracity

take scandal, feel scandalised or offended.

Paras 42-46.

42 [the gale science This was the art of the troubadours, or writers of metrical romances See *Ivanhoe*, Ch. XVIII, and Scott's note — "The realm of France, it is well known, was divided betwixt the Normans and Teutonic race, who spoke the language in which the word 'yes' is pronounced as *oui* and the inhabitants of the southern regions, whose speech bearing some affinity to the Italian pronounced the same word as *oc* The poets of the former race were called *Minstrels*, and their poems *Lays* those of the latter were termed *Troubadours*, and their composition called *sirventes*, and other names Richard, a professed admirer of the *joyous science* in all its branches, could imitate either the minstrel or troubadour It is less likely that he should have been able to compose or sing an English ballad, yet so much do we wish to assimilate him of the Lion Heart to the band of warriors whom he led, that the anachronism, if there be one, may readily be forgiven"] The following remarks which distinguish the troubadours from the minstrels will be found useful — "This word (Troubadour) represents a class of musicians who are not to be confounded with the *minstrels* of mediæval times. Strictly, as Ritson proved, the minstrels were no poets, but were players on harps and fiddles and horns, and they were either menials in a house, or runaway servants Their *status* was that of a modern organ-grinder But there was a superior type of wandering musician, a genuine poet, from the 10th century downwards. This type included all degrees of excellence in the art of making poems and setting these poems to rude music The best of them were troubadours, or *trou-veres* or as the Scotch called them 'makkers,' an exact translation of the Greek *poietes*, a poet These troubadours wrote their own verses, and the subjects they chose were generally the romances connected with Charlemagne and Arthur The position of these poets was very honourable in those days King Alphonso of Portugal was not ashamed to recite his verses Another name for troubadour was *gestour*, or reciter of *gestes* (exploits) The word jester originally meant a reciter of *gestes* Still another name for troubadour was *jongleur* or juggler, from the L *joculator* because the troubadours were wont to entertain their audiences with sleight-of hand tricks, as well as with re-

citations These troubadours carried the gossip of the land from castle to castle. King Alphonso divided them into three classes (1) real poets (2) the reciter of the poems of others, and (3) buffoons" (Robertson's *Notes on Ivanhoe*)

albeit, although, notwithstanding (= *all be it* = *be it all*).

yield unto it . . . **thoughts**, think too much of it, are too much concerned with it

lais, now generally written *lays*

[**Valley of . . . death.** *Psalm xlii* 4] A biblical expression for *death*, borrowed from the above Psalm "Yea, though I walk through the shadow of death, I will fear no evil" Here applied to the gloomy defile through which they were passing, and which was surrounded by the instruments of death

driven away from the haunts etc A common belief in those times

43 [**Genii**, a species of beings between angels and devils. They had a corporeal form which they could change at pleasure. They were not guardian or attendant spirits, but fallen angels, dwelling in Giunistan, under the dominion of Eblis They were naturally hostile to men, though compelled sometimes to serve them as slaves] "Two thousand years before Adam was created, according to the stories of the myth-makers of this people, Allah made a different order of beings from man They were known as jinn, and were not formed of clay, but of pure fire unmingled with smoke They moved from place to place without being seen, they loved and married; they had children and they died, just as the creatures of clay did and still do Some of them were good and some bad, and they were divided into classes in respect to other traits Some of them haunted ruins, and markets and cross-roads, some dwelt in rivers and oceans, and some were found in baths and wells, but their chief resort was a mysterious mountain named Kaf, which, in the imagination of the Arabs, was founded upon an immense emerald and encircled the world, so that indeed the sun rose and went down behind it When they wished to speak of the entire earth, they said 'from Kaf to Kaf' It was this emerald, they thought, which gave its azure tint to the sun's rays; it surrounded the earth as a ring surrounds a finger, and in some way that we do not understand, it was connected with the earth quakes which, in accordance with the orders of Allah, shook Arabia All the jinn were once good, and had their laws, prophets, religion, and regular government, but long before the time of Adam, they became uneasy under a monotonous and regular life, and tried to overturn the original condition of things They rebelled against the prophets, who, we must remember, were not persons who foretold future events, but, like those of their neighbours, the Jews, were preachers, and expounders of the will of heaven Allah sent against them legions of creatures who were still more spiritual than they, angels, who

had been created not from clay, not even from smokeless fire, but from pure light. Was it not a bright thought of some one in those early ages, that of peopling space with such creatures as these, made of fire and light? Well, the angels went forth and made consternation among the jinns, scattering them to the islands and mountains, and to all sorts of out-of-the-way places, but also capturing many of them. They carried off beautiful women, they went upon roofs and threw bricks and stones down upon passers by, they stole provisions, they haunted empty houses, some of them, called ghouls, ate men and made their homes in graveyards, and they did many other diabolical acts." (Gilman's *Saracens*, Ch II)

line, family

44. well, rightly, correctly

45 [the Dark Spirit, which would . . . will " And when we said unto the angels worship Adam, they all worshipped him, except Eblis, who refused, and was puffed up with pride, and became of the number of unbelievers"—*Al Koran*, II.

"Such was the essence that in Adam dwelt

To which all Heaven, except the proud one, knelt."—*Moore*]

[Eblis, Lucifer The Devil The Mahomedan name for the lost archangel] His name before the fall was Azazel]

[Such as Eblis are, etc. Correct thus, such 'as Eblis is, are etc.']

his descendants of Kurdistan, the Emir's family

46 [magic It is to be observed that among the Crusaders, and other Christian warriors of the middle ages, magic was regarded as a peculiar ally of the eastern and northern infidels with whom they were in contact. The inhospitable north was peopled by their imagination with enchanted castles and spectral illusions, Froissart gives a most picturesque account of the spells which were resorted to by Mahomedan warriors in their conflicts with the soldiers of the Cross. In the romances founded on these historical encounters there is usually a good magician or witch enlisted on the Christian side, evil necromancers on that of the infidel]

[Necromancy (Gk *nekros*, a dead man, and *mantia*, prophecy. Divination by consulting the spirits of the dead]

were the learning of the period, were the principal subjects of study of the times

diabolical descent, descent from the devil Gk *diabolus*, the devil.

avouched, declared

Naturally unsusceptible of fear, not timid by nature, being of a disposition not easily frightened

crossed himself. See note on Ch. I. para 4.

stoutly, boldly. One can well imagine what a hold the belief in magic had on people, when so brave a man as Sir Kenneth could act as he did.

Para. 47.

[the cruel] **Zahouk** Otherwise, 'Deh ak' i.e., ten vices. See note on 'the valiant Blacksmith' *infra* "Zohak was the fifth king of the Pischdadian dynasty, lineally descended from Shedad, who perished with the tribe of Ad Zohak murdered his predecessor and invented the punishments of the cross and of flaying alive. The Devil, who had long served him, requested at last, as a recompense, permission to kiss his shoulders; immediately two serpents grew there, who fed upon his flesh, and endeavoured to get at his brain. The Devil now suggested a remedy, which was to quiet them by giving them every day the brains of two men, killed for that purpose: this tyranny lasted long till a blacksmith of Ispahan whose children had been nearly all slain to feed the king's serpents, raised his leathern apron as the standard of revolt, and deposed Zohak. Zohak, say the Persians, is still living in the cave of his punishment, a sulphurous vapour issues from the place, and if a stone be flung in, there comes out a voice and cries, 'Why dost thou fling stones at me?' This cavern is in the mountain of Demawend, which reaches from that of Elwend, towards Teheran"—(D'Herbelot, *Olcarius*)]

Giamschid, king of the Genii, famous for a golden cup, full of the elixir of life. Cf. *Mirre Paradiise an' The Peri*

"I know too where the Genii hid,

The jewelled cup of their king *Jamshid*,

With life's elixir sparkling high "

and the *Giaour*

"Bright as the jewel of *Giamschid* "—

on which Byron has the following note "The celebrated fabulous ruby of Sultan Giamschid, the embellisher of Istakhar; from its splendour, named Schebgerag, the torch of night; also 'the cup of the sun,' etc. In the first edition, Giamschid was written as a word of three syllables, so D'Herbelot has it, but I am told Richardson reduces it to a dissyllable, and writes 'Jamshid' I have left in the text the orthography of the one with the pronunciation of the other,"] Giamschid or Djemsheed, was King of Persia. His character as a monarch is thus depicted in Benjamin's *Persia* "Djemsheed, during a reign of many years, accomplished much for the advancement of his people. He introduced the use of iron, and the weaving and embroidering of woollen, silk and cotton stuffs, and divided his subjects into four castes or classes: priests, warriors, and traders, the fourth caste was composed of husbandmen, who bore the name of Nesoudi. Of this class the Persian poet,

Firdousee, wrote 'They render homage to no one, they labour, they sow, they harvest, and are nourished in the fields of the earth without injury to any one. They are subject to the orders of none, although their clothes are humble; and their ear is never struck by the clamor of slander. They are free; and the tillage of the earth is their right, they have no enemies; they have no quarrels.' It must be admitted that this is a somewhat poetic and rose-tinted description of a farmer's condition. Shah Djemsheed also enlisted the subject Deevs into the service of making bricks, of which the invention is attributed to him. He is likewise credited with the employment of hewn marble in the construction of buildings, with the discovery of perfumes, the arts of healing, the invention of ships, and many other useful means for benefitting the race. It was Djemsheed also who instituted the No Rooz, or New Year, at the time of the spring solstice, a festival still celebrated in Persia with many ceremonies during ten days. He seems indeed to have been a most puissant, beneficent, and glorious king for many peaceful years, until, as the legend records, his head was affected by the height of power which he had reached, then he became arrogant and recognized no other greater than himself, and forgetting his Creator, assumed himself to be the sole architect of his greatness. The priests and people trembled when they heard his high utterances, for they foresaw that it meant his downfall. They realized what a later king wisely said 'Pride goeth before destruction.' The favor of God was withdrawn and Persia became torn with discord. It was in vain that the haughty monarch besought the divine pardon when it was too late. Pretenders to his throne raised insurrections. Finally, a faction, in despair, turned to the west and implored the aid of Zohâk against the sovereign who had now become the greatest enemy of his people. Zohâk invaded Persia, and Djemsheed, defeated in battle, took flight, abandoning his throne to Zohâk. For many years he abode in exile concealed. When all supposed him dead and had quite forgotten him, the exile returned, hoping to create a rising in his favor. But Zohâk caused him to be seized unawares and sawn asunder. Thus was the fall of the great Djemsheed. But the good deeds he accomplished in the first half of his reign have caused his memory to live and to the present time the Persians look back with pride to the splendour of their country in the days of Shah Djemsheed."

the Powers of Darkness, Satan and the evil spirits.

secret vaults, subterranean cellars unknown to people. The vaults referred to are the sepulchres of the Persian Kings, which the Persians believe were excavated by Genii. A vault is an arched roof, a cellar. For *vault*, the l was pedantically inserted. O F *voll*e a vault, fem cf O F *voll* vaulted, lit-bowed, fr Late L *vol'tus*, sub for *vol'tus* pp cf *vol'uere*, to

roll, turn round [Thus a *vault*, meant a 'bowed' roof, hence, a chamber with bowed roof, a cellar which has an arched roof.]

[**Istakhar** Istakhr, or Istakr, anciently called Persepolis, situated, to the north-east of Shiraz, the capital of Fars in Persia "The Persians call the ruins of Persepolis 'The Forty Pillars.' It is imagined by them that this palace and the edifices at Baalbec were built by Genii ('the elementary spirits') for the purpose of hiding in their subterraneous caverns immense treasures, which still remain there"—D'Herbelot, *Tolney*]

elementary spirits, or more correctly *elemental spirits*, spirits composed of the elements earth, air, fire, and water

[**living rock**, the rock, in its natural state, unremoved from its place See Ch IV 29]

Adam, according to the Bible the first man

oblations of human blood. We are told in the usual accounts that the serpents required the brains of men, but, for this, of course, their blood had to be shed **oblations**, offerings *F oblation*, an offering—*L oblatio* an offering,—*ob'atus*, pp of *offerre*, to offer (but from a different root)

to raise up the scimitar of resistance, take up arms and offer resistance

[**the vallant Blacksmith and the victorious Feridoun**, Gair, otherwise called Kuyah who was a blacksmith by trade headed a rebellion against Biver surnamed *Dch ak* (ten vices) a merciless tyrant and usurper As a banner he displayed his leathern apron The tyrant being defeated, Feridoun, the rightful heir, was placed on the throne He ordered the apron to be studded with precious stones and it continued for centuries to be the Persian banner and when eventually taken by the Moslems was of enormous value Cf Ferdusi's *Shah Nameh*, Bk iv See Fadladeen's criticisms on the Veiled Prophet of Khorasan in Moore, and Gibb n, Ch II, Death of Rustam]

'After he had reigned many years, Zohauk, being oppressed by conscience, called an assembly of his nobles, and asked them to sign a paper, which stated that his rule had been beneficial to the country In the midst of the proceedings a cry was heard at the palace gate, and, by the order of the king the blacksmith Kaweh, from whom the cry came, was brought before him. The blacksmith, in wild and awful terms, claimed redress for the death of his sixteen sons, slain to provide food for the serpents, and release for his one remaining son, doomed to the same fate The king ordered this son to be restored to his father, and then desired the blacksmith to sign the paper which had before been presented to the nobles This Kaweh refused to do, instead, he bitterly upbraided the nobles tore the paper in pieces, and rushed from the palace Outside he roused the populace against the tyrant king and called in the aid of Feridoun

down—(see next note) The blacksmith's apron was made the standard of Persia, under which the Persians fought until the Mahommedan conquest in the seventh century "

"Feridoun was the grandson of the Persian monarch deposed by Mardās. He was brought up secretly, to save him from the vengeance of Zohauk, and came to the aid of the rebellious Persians, as stated in previous note. He entered the city and fought a terrible battle, in which Zohauk was taken prisoner. He was led away to Mt. Demavend in the north of Persia. Here, in a deep narrow, sunless defile, he was chained to a precipice overhanging a bottomless abyss, and was doomed to remain in this agony through all ages. The story of Feridoun is probably a poetic and symbolical account of the victory of the Assyrians over the Persians " (Barter)

[damavend, more correctly 'Demavend' a peak in the Elburz chain] It often figures in Persian traditions. Zohauk is believed to be buried there

ravening, devouring, voracious. O F *ravine*, rapidity, impetuosity (oldest sense 'plunder', as in L.),—L *rapina*, plunder

purvey, provide, procure. A variant of *provide*. Like many other words *purvey* comes to us through the French and *provide* directly from the Latin

no treasures save those beauties. For similar instances where children are referred to as treasures we have that of Cornelia, the mother of the Gracchi, who referred to her two sons as her *jewels*, when others were exhibiting their ornaments of gold. Also the case of Count Abensberg who, when Henrich II. made his progress through Germany and other countries presented their offerings brought forward his thirty-two children 'as the most valuable offering he could make to his king and country'

the last, his wisdom. the former, those beauties, or beautiful girls

in easy gradation, by a very gradual increase in height

[a cymar of white silk. A *cymar* (*symar*) was a light and loose robe of some fine material. The word is obsolete. It is from the French *chamarre*, also obsolete as a noun. Byron uses the word to mean 'a shroud'. Cf. Sanskr. *carmma*, Hind. *camra*]

moved the hearts, awoke love in the hearts

those who were not mortal, viz. of the elemental spirits
comely, handsome

their eyes had more dead, because they were not living mortals, but spirits of another world

lives under the eyelids, gleams in the eyes

soft, low, and melancholy, as of one who was in love, but with a tinge of sadness in it.

[Ginnistan, Fairy land, the land of the Genii Moore refers to a province and city of Ginnistan in his *Paradise and the Peri* and again in his *Fire worshippers*

"He saw that city of Delight
In *Fairy land*, whose streets and towers
Are made of gems and light and flowers"

pure elementary fire, fire in its original pure state of an element, unmixed with grosser matter

clod, lump

clod of earth . . . man, a lump of earth which was turned into a being, and called a Man

invocations, calls made through prayer

[Mithras Spelt also *Mithra* or *Mithras*, the highest of the 28 second-class divinities of the ancient Persians, and the ruler of the universe The word means *friend* and this deity is so called because he befriends man in this life, and protects him against evil spirits after death He was usually regarded as a mediator between the two opposite deities Ormuzd and Ahriman]

[the Origin of Good—the source of Evil, Oromasdes and Ahriman or Arimanes According to the Persian mythology these two *Principles* were created simultaneously by the will of the great Eternal Spirit Zeruane Akherene Oromasdes is the creator of the earth, sun, moon, and stars, to each of which he originally assigned its proper place, regulating and continuing to regulate its movements According to the Persian myths, the world, which is to last 12,000 years, during which the war between the good and evil principle is to go on increasing, is at length to be consumed, the evil principle exterminated, and a new world created in its room, over which Oromasdes is to reign as the sole and supreme monarch The great apostle of the Persians, Zoroaster, was the prophet of Oromasdes—*Brande* Ormuzd (Oromasdes) and Ahriman correspond to the Egyptian gods Osiris and Typhon See Milton's *Ode on the Nativity*]
"The theology of Zoroaster", says Gibbon, was darkly comprehended by foreigners, and even by the far greater number of his disciples, but the most careless observers were struck with the philosophic simplicity of the Persian worship "That people" says Herodotus, rejects the use "of temples of altars, and of statues and smiles at the folly of those nations, who imagine that the gods are sprung from, or bear any affinity with the human nature The tops of the highest mountains are the places chosen for sacrifices Hymns and prayers are the principal worship; the Supreme God who fills the wide circle of Heaven, is the object

to whom they are addressed' Yet at the same time, in the true spirit of a polytheist, he accuses them of adoring Earth, Water, Fire, the Winds, and the Sun and Moon But the Persians of every age have denied the charge, and explained the equivocal conduct, which might appear to give a colour to it The elements, and more particularly Fire, Light, and the Sun, whom they called Mithra, were the objects of their religious reverence, because they considered them as the purest symbols, the noblest productions, and the most powerful agents of the Divine Power and Nature (*Roman Empire*, Ch VIII)

eve of death, about to die The *eve* is the evening prior to the day of an event, and hence, the time immediately preceding it

[the rod of the prophet Haroun, Aaron's rod *Exodus*, vii] Aaron was the brother of Moses and the first high priest of the Israelites When the Israelites were in bondage in Egypt Moses and Aaron endeavoured by the aid of miracles to induce Pharaoh, king of Egypt, to release them One of these miracles was the turning of Aaron's rod, when thrown on the ground, into a serpent The king's magicians likewise threw down their rods which also turned into serpents, but Aaron's rod devoured all the other rods

the fear of death . rods, the fear of death overcomes all other fears

less apt than others spirit because their father used to have dealings with spirits and they must have known this and also been somewhat familiar with them

✓ addresses, attentions of a lover

enchanted, magical under the influence of magic Enchanted castles were not always visible to mortals, or if they were they were under the influence of magic and ordinary men were helpless in them,

[Tugrut, apparently the same as Tekrit the birth place of Saladin whose father Ajub belonged to the Kurdish tribe Rahwan duz]

1 environs, surroundings, limits

Paris 48-49

48 wild tale, visionary story, weird story

still possesses the traces Although *tale* is the antecedent of *which*, the traces referred to are not those of the *tale* but of the incidents referred to in it e.g. the ruins of some old castle, in the vicinity where the story is located, the vaults referred to, etc

contemned, despised

49 [Thou hast the right This is a Gallicism The French say *Vous avez raison*, 'You have reason' we say, 'you are right']
hath sown . . faith, hath taught us a superior or diviner creed.

ghostly, haunted by ghosts or spirits

to pass hasty doom, to judge or condemn hastily A S. dom, judgment,

reprobate, doomed to perdition, without hope of salvation] 邪惡

[in the way of probation, in a state of trial—according to their conduct in which they will be rewarded or punished]

leave we this, this is a subject rather for

[Imams or Imams This title the Mahomedans give to their priests, who begin the prayers in their Mosques and whom all the congregation follow—*Sale* An inferior order of ministers of religion in the Turkish empire The chief imam of each mosque (Imam' ul-Haikh) performs the ordinary civil functions which in Europe have been in most countries assigned to parish priests, assisting at the circumcision, marriages, burials, &c of his parishioners He presides over the assembly of the faithful at the ordinary prayers; but the solemn noon prayer on Friday is under the superintendence of the Khatib, a high minister (who is also called from that circumstance the *Imam ul Djuma* or Friday Imam)—*Brande*]

enough, it is sufficient for me to say

[Koran, the religious, social, civil, commercial, military, and legal code of Islam 'The word Koran, derived from the verb *karan*, to read, signifies properly the reading, or rather, that which ought to be read, by which name the Mahomedans mean not only the entire book or volume of the Koran, but also any particular chapter or section of it, just as the Jews call either the whole Scripture or any part of it by the name of *Karâh* or *Mikra*, words of the same origin and import"—*Sale*]

Para 50.

Arimanes. See note in para 47 The angel or principle of darkness and of evil in the Magian system

HARIMAN

1. Dark, because he is the Principle of Darkness or evil

[Irak, a Province in Persia, but here used as a general name for Persia.]

2 [Holds, considers, regards]

4 troubled, anxious (because of thy great power for wickedness)

6 matching, equal to

7 Benigner Power, Ormuzd, the Principle of Good *Benign* means kind, favourable, O F *benigne*,—Lat *benignus* well born of gentle nature

11 [tornado (Span), a violent hurricane, common in the Chinese Seas and West Indies.]

13 dispense, deal out, distribute

14 [Balsam's, unguents Exudations from certain plants, which are liquid or soft solid, and consist of a substance resembling resin — *Brande*]

cheer the sinking sense, revive the health and strength of persons

15 they, the balsams

17 [Red fever, Scarlet fever spotted Pestilence, the plague.]

18 [The arrows of thy quiver Cf *Psalm* xc1, and see *Lamentations*, iii 13 'He hath caused the arrows of his quiver to enter into my reins') the arrows etc The phrase means, the weapons used by thee to afflict mankind

19 chief in man's bosom etc, thou art the principal ruler of man's heart, thy power over man's feelings and desires is the greatest.

21 another throne, i e, the throne of God

22 [Whate'er of specious form etc However devoutly we may appear to pray there, in our prayers]

23 The secret meaning etc, the hidden motive, or the motive that occasions the prayer is evil, and the prayer is therefore really addressed to thee The sense is that men generally pray for their own wishes to be granted, irrespective of whether such wishes are really good or evil (e g wishing for riches, the downfall of enemies, etc), the prayers, therefore, though ostensibly addressed to God, are in reality addressed to the Evil One, because God cannot do that which is evil for us

26 Thunder thy voice? Is thy voice thunder?

thy garments storm? Art thou clothed in the storm, art thou the active principle that appears in the shape of a storm? Similarly God is said to ride on the whirlwind and the storm etc Cf *Isaiah* xxviii 2 'Behold, the Lord hath a mighty and strong one which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand' So also *Nahum* i 3 'The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet' Cf also Cowper's lines in *Light shining out of Darkness*

"God moves in a mysterious way
His wonders to perform,
He plants his footsteps in the sea,
And rides upon the storm"

27 [magi, or Magians, the caste of priests (hereditary) among the Persians and Medians is so termed by Greek historians The name has been derived by modern orientalists from

mag or *mag*, [Skeat derives the word from Pers *mugh*, one of the Magi, a fireworshipper] Signifying priest in the Phlegv language. Zoroaster was their founder. Cf Pope's *Temple of Fame*, 97 98

"There in long robes the royal Magi stand,
Grave Zoroaster waves the circling wand,"

28 **sentient**, capable of feeling.

31. **mix'd in Nature's source**, one of the originating principles of Nature whence all things have sprung.

34 **Innate**, inborn or inherent in our nature.

37. **Howe'er it be**, whichever may be the correct explanation.

dispute is vain, it is a hopeless endeavour for us to overcome thy power.

38 [On all without etc. The empire of evil is apparent in the world at large from the deterioration of everything, and equally so in the human heart from the proneness of man's nature to commit sin]

40, **mortal**, deadly, leading to death. Thou takest advantage of the uncontrollable rush of man's fiercer passions, like love, hate, etc and urging them onward in their passionate desires, lead them to the commission of crimes.

43. **a sunny gleam**, a brief interval of joy and happiness.

44 [vale of tears, the world, life] So called because it is full of misery and sorrow. Life is also compared to a valley through which man passes between his birth and death.

45 **not distant far**, near at hand. The figure Litotes. Some misfortune or sorrow is sure to mar this brief moment of happiness.

47. [Thou whett'st etc Cf the banquet scenes in the *Lord of the Isles*, and *Quentin Durward*] The meaning is—even our very moments of pleasure and festivity are converted into opportunities for murder, (through men getting drunk and quarrelling.) In the *Lord of the Isles*, Canto II, the bridal feast ends in a murderous quarrel

"Blue gleaming o'er the social board
Flash'd to the torches many a sword,
And soon those bridal lights may shine
On purple blood for rosy wine"

52 **pangs of life's last hour**, the agonies of death

54 **Then**, after life is over. The word is printed in capital letters to convey a sense of solemnity

Para 51.

In the fabled deity, Arimanes, etc., to whom Arimanes

was no real personage, but only the personification of the moral and physical evil that exists in the Universe

Arch-fiend, Satan

[where Satan had stood rebuked *Matthew*, iv. 1-12] See note to para 38 The devil having taken Christ to the top of a mountain whence he could behold the kingdoms of the world, promised to Him all he saw if Christ would fall down and adore him. But Jesus rebuked him saying "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve"

Paras 52-54

52 the light . low. the sun was sinking and it was growing dusk To *verge* means 'to tend towards' L *vergere*, to bend, tend, incline towards

[as reminded him. Better, 'as to remind him']

hirsute hairy, shaggy L *hirsutus*, hairy

[fauns and silvans, rural deities, *Faunus* was an Italian rural deity, endowed with the gift of prophecy Mention is sometimes made of several *Faun*, who were represented, like the Satyrs, with the horns and feet of goats *Silvanus* was a deity who presided over woods, forests, and fields, so called from *sylv*, a wood]

[Gentiles, (Lat *gens*, a nation.) The original meaning of the Latin word *gentilis* is one of the same kind or nation with the speaker In a later age of Latinity, individuals of foreign or barbarous races were called, *gentiles* — *Braide*]

53 [What recks it? What does it matter? Who cares? From A S *recan*, to care, regard, care for]

[Down with, let us strike or hew down 'Down with' like the similar expression 'up with,' is used as an independent verb with an imperative force Cf Macaulay's *Ivy*, l 148 "Down, down with every foreigner but let your brethren go" Cf also —

"He who first *downs with* the red cross may crave
His heart's dearest wish."

—Byron's *Siege of Corinth* St. xxii]

54 warning of defiance, warning that he defied them and was about to attack them

[sore, great Cf --

"Like a summer dried fountain
When our need was the sorest" —

Lady of the Lake, ct. iii st xvi]

a sore blot on his shield of arms, a foul stain on his honour, as a knight, for he would have attacked and slain a com-

panion unawares, which would have been a base and cowardly action. The origin of the phrase is derived from the custom, in accordance with the laws of chivalry, of placing a mark of dishonour, called an *abatement*, on the escutcheon of a knight, for conduct unworthy of his knighthood. By this mark the dignity of the coat of arms is debased. The only *abatement* now used is the *baston*, or *batton*, indicating bastardy. The colour of the *abatement* was blood-red or tawny, which was regarded a disgraceful colour. An *abatement* also became a permanent mark on the armorial bearings, and descended to the children. "The list of crimes for which a knight was actually liable to degradation corresponded to his duties. As devotion, the honour due to ladies, valour, truth, and loyalty, were the proper attributes of chivalry;—so heresy, insults or oppression of females, cowardice, falsehood, or treason, caused his degradation. And heraldry, an art which might be said to bear the shield of chivalry, assigned to such degraded knights and their descendants peculiar bearings, called in blazonry abatements, though it may be doubted if these were often worn or displayed." (Scott, *Essay on Chivalry*)

shield-of-arms, coat-of-arms.

[to dog, to follow up closely like a dog. Compare such expressions as 'to man the boat,' 'to crow over anything,' 'to duck under water', to 'hound a person on']

address, skill

bearing back, pushing or driving back (on its haunches)

long-armed bit. The *bit* is that part of the bridle which goes into the horse's mouth, the *arms* of the bit are the pieces of metal attached to the bit on the two sides of the horse's mouth to which the bridle is buckled. A long-armed bit has a more powerful action on a horse's mouth than a short armed one.

severe curb, a curb causing great pain when tightened. The *curb* is a chain attached to the bit and going round the horse's lower jaw which it compresses when the reins are drawn tight.

reared, stood on its hind legs

Paras 55-62

55 [despite of. More correctly 'despite,' without 'of,' but we say 'in spite of']

wreathing, winding, encircling

[Hamako. See para 86, of the text.] The Turkish name for a man who shows signs of insanity, and who was believed to be inspired.

[unloose. The Teutonic prefix 'un' has two forces: (1) Not as, unhappy, untrue, unkind. (2) Used to intensify as, unloose]

[**privilege** (Lat. *privilegium*, defined by Cicero, *lex, privato homini irrogata*). In the ordinary acceptation of the word, an exception from the common provisions of law in favour of an individual or a body.]

[**this passes thy privilege**, you are exceeding that license of action which is allowed to religious enthusiasts. Cf para 64. It was the ordinary Eastern belief that madmen were endowed with a spirit of prophecy, and great *privileges* were allowed them in consequence.]

56 **brandished it etc.** as if about to strike him with it.

58 [**thy false prophet, Mahomed**]

the foul fiend's harbinger, the forerunner of the Devil. A *harbinger* is one who goes in advance providing harbourage or lodgings, a fore-runner.

59 **rencontre**, meeting, esp of a hostile character. F. *rencontrer*, to meet, connected with 'encounter'

contradicted, proved incorrect.

progress and event, gradual development and result

all that he had . . . conjectured. He had surmised that the approaching figure was an accomplice of the Saracen, and that they would conjointly slay him. It turned out to be the contrary

touched his honour, that it was his duty as an honourable man and a knight to interfere, as he had promised to be true companion (See ch I para 17).

61 [**a proper quarrel etc.** Ironically spoken]

it were, it would be "The genus alike of the age and of the order tended to render the zeal of the professors of chivalry fierce, burning, and intolerant. If an infidel, says a great authority, impugn the doctrines of the Christian faith before a churchman, he should reply to him by argument, but a knight should render no other reason to the infidel than six inches of his falchion thrust into his accursed bowels. Even courtesy, and the respect due to ladies of high degree, gave way when they chanced to be infidels" (Scott, *Essay on Chivalry*)

62 **cangiar**, a small double edged Arab cutlas

Paras 68-78

63 [**he of the goat-skins**, Theodorick of Engaddi, who was clothed in goat skins.]

Ilderim, = 'The Thunderbolt,' a name here given to Saladin probably owing to his movements in war being swift and irresistible.

were there not a twinkle etc., did the star under which you were born, thy horoscope, not show some sign that God had reserved you for some future good. "The belief that stars influence a man's destiny was once common in Europe, and is so even now in the East. According to astrology, those leading stars which are above the horizon at a person's birth influence his life and fortune, when those stars are in the ascendant, he is strong, healthy, and lucky, but when they are depressed below the horizon, his stars do not shine on him, he is in the shade and subject to ill-fortune." (Brewer.)

It will be seen as we proceed in the story that certain negotiations were going on between the Christian Princes and Saladin in accordance with which Saladin was to receive in marriage Edith, King Richard's niece, and the hermit believed that this marriage would have the effect of converting the Saracen to the Christian faith. It is this that he referred to when he signified that God had reserved him for some future good.

[**nativity** This word is used in its astrological sense, and means *horoscope*]

in Heaven's good time, when God thinks it proper.

64. [I respect etc. See para 86]

[gather so much sense etc. collect your senses sufficiently to understand, etc.]

shagged, shaggy, rough with long hair. A. S. *sceaga*, a brush of coarse hair.

[fair words There is an English proverb, 'Fair words butter no parsnips'—i.e., Mere intentions are not to be esteemed as actions]

Paras 65-70.

65 [it was as if thy wicked lay . . . us, it seemed to me as if the blasphemous song you sang just now had called up the devil]

66 cold, one who displays no warmth of feeling

[considerate, over-cautious, the ordinary meaning of the word is thoughtful, attentive]

mounted and in arms, and therefore in a better position to give assistance. This naturally aggravated the offence.

stirring a finger, doing the least thing

67 [The knight is twitting the Saracen on the ridiculous appearance he presented when in the grasp of the hermit]

it thou wilt have it in plain terms, if you want me to speak plainly or candidly

of thy lineage in allusion to what the Saracen had told him a while before, that he was descended from the genii

68. [gibe, jest, (A. S. *gabban*, to mock), also spelled *jibe*]

thy gibe is no answer, your jest does not explain away your conduct in failing to act as a companion in arms.

[In very deed, in real earnest.]

more to your lineage, etc because he is a Christian and a European

anchorite, hermit, one who has withdrawn from the world.
Gk. *anachoretēs*,—*ana*, apart, *chorco*, to go

69 thou mockest, art joking.

70 gave evidence, said who he was.

71 [Theodorick is made to talk wildly and excitedly in accordance with his supposed character]

flail, scourge. A flail is an instrument for threshing or beating corn.

[Avoid ye! Be off, retire This is the Shakeasperian use of the word 'avoid,' Cf.

and—"Well done, *avoid*, no more."—*Tempest*, iv 142.
"Satan, *avoid*! I charge thee, tempt me not!"

Comedy of Errors, iv 3]

[Mahound and Termagaunt. Saracen deities. See Ch. V, motto, and Ch. xix, 49 In the the old legend of Syr Guy, the Sultan swears,—

So helpe me *Mahowne* of might,
And *Termagaunt* my God so bright.

Cf also —

—The pagan vaunt

Of mighty Mahound and Termagaunt —Hall, *Satires*, I I
The pagan deity Termagaunt, was frequently introduced in the Mystery Plays, hence the allusion in Hamlet's Speech to the Players Act, iii, Sc. 2 Termagaunt is derived from A. S. *tyr*, very, and *magan*, mighty The expression a termagaunt is now restricted to a quarrelsome woman though it was formerly used without distinction of gender] Mahoun, was used by Christians as a term of contempt for Mahommed.

72 Thou seest thy saint, you now behold the saint you wished to see

unmitigated, utter, not softened or toned down

wayward, here, wild, unintelligible.

Paras 74-78.

74. Not the worse saint, not less of a saint (on that account)

view heavenward, perception of spiritual things

75 the lion, Sheerkhof or Ilderim. the leopard, Sir Kenneth. the goat, Theodorick]

[Kyrie Eleison, (Gk) Lord, have mercy upon us]

76 but became his character . . . indifferently, was so ill-suited to his character as a hermit.

77 [imports, expresses, implies.]

[dromedary, a species of camel. The light dromedaries are said to be capable of carrying a single rider 100 miles in 24 hours, and that for several days in succession.

78 iron sheathed, encased in steel armour.

[In such eminent peril etc. There are two grave errors in this sentence - Grammar requires 'that', instead of 'as,' and *eminent* for 'imminent,' presents us with a startling instance of *solecism*, for such it must now be considered, though even the best editions have the reading. Cf. also Chapman's *Odyssey*, ix 576]

a general action, a battle, where the danger would be far greater,

Paras 79-81

79 afforded . . . accommodation, seemed to contain very little room.

[gave him to understand, informed him.]

brought . . . level, roughly levelled.

refreshment . taste. The bubbling sound of the water was soothing and pleasant to the ear, and the water itself was refreshing to the palate.

mattresses, a sort of quilted beds stuffed with cotton, coir etc.

wrought of twisted flags. The *flag* is a kind of water plant, (so called from its waving in the wind) The bed was made of these flags plaited together.

80 niche, a recess in a wall for a statue, etc, lit. a 'shell-like' recess F from It *nicchia*, a niche, *nicchio*, a shell - *L* *mytilus*, *mitulus*, a sea-muscle.

[rude statue, roughly carved, not highly finished]

from Oriental accommodations, from similar articles made in the East.

[reeds. The three editions consulted all have this 'reading' 'Reeds' are not edible May not 'seeds' be the word meant?]

pulse, a general term for leguminous plants, like beans peas, etc

[assiduously placed in such arrangement etc., carefully arranged in such a way as to be most inviting]

though mute, though it was all done in silence
composed, quiet, calm.

a sense of religious humiliation, a feeling of sinfulness
which made him humble

austere mode of life, a life of self-denial and penance.

abdicated his empire, who had resigned or given up of
his own choice his position of authority and power.

81 in his better mind, in his sane moments, in one of his
lucid intervals

Paras 82-85.

82 after the custom of his nation. It is customary
with Eastern peoples to sit on the floor on mats, cushions, or rugs-
and partake of their meals.

this gravity was natural. Of the Arab Gibbon says: "The
gravity and firmness of the mind is conspicuous in his outward
demeanour his speech is slow, weighty, and concise, he is sel-
dom provoked to laughter, his only gesture is that of stroking
his beard, the venerable symbol of manhood, and the sense of
his own importance teaches him to accost his equals with levity,
and his superiors without awe" (*Roman Empire*, Ch. 50)

taciturnity, silence.

demure, sober, staid, modest. The usual sense is 'affectedly
modest'

83 [Shebret, (Persian) a favourite Eastern beverage, not
unlike lemonade] It is composed of the juice of fruit mixed
with sugar] Arab *sharbat*, a drink, draught,—Arab root
shariba, he drank.

85 [high consideration, great esteem]

miseries imposed by the unbelievers etc. Thus, for instance,
Nourredin "burdened his Christian subjects with intolerable
taxes, the produce of which was devoted to the holy war He
excited the fanaticism of Islam against them by every means in his
power" (Sybel, *History of the Crusades*)

Latin Christians, the western or *Roman* Church, in contra-
distinction to the Greek or Eastern Church The Western or
Latin Church embraces all the churches of Italy, Portugal
Spain, Africa, and all other countries whither the Romans
carried their language Great Britain, part of the Netherlands,
of Germany, and of the North of Europe have been separated
from it almost ever since the Reformation The doctrines of
the two churches are essentially the same, but the Greek Church
does not recognise the Pope as its head, having the Patriarch of
Constantinople instead.

in colours etc, in terms as eloquent, descriptive, and fervid as
those used etc. The following account of Peter the Hermit's

preaching at the Council of Clermont will give an idea what it was like — “Followed by his cardinals, the Pope ascended a species of throne which had been prepared for him; at his side was Peter the hermit, clad in that whimsical and uncouth garb which had everywhere drawn upon him the attention and the respect of the multitude. The apostle of the holy war spoke first of the outrages committed against the religion of Christ; he reverted to the profanations and the sacrileges of which he had been a witness, he pictured the torments and persecutions which a people, enemies to God and man, had caused those to suffer who had been led by religion to visit the holy places. He had seen, he said, Christians loaded with irons, dragged into slavery, or harnessed to the yoke, like the vilest animals, he had seen the oppressors of Jerusalem sell to the children of Christ permission to salute the temple of their God, tear from them even the bread of their misery, and torment their poverty itself to obtain their tribute; he had seen the ministers of God dragged from their sanctuaries, beaten with rods, and condemned to an ignominious death. Whilst describing the misfortunes and degradation of the Christians, the countenance of Peter was cast down, and exhibited feelings of consternation and horror, his voice was choked with sobs, his lively emotion penetrated every heart” (Michaud’s *History of the Crusades*, Vol I, p 48, Ed 1852)

[The Council of Clermont. This was the celebrated council called together by Pope Urban, at Clermont in Auvergne in Nov 1095 the same year in which the Council of Piacenza, in Lombardy, met. It was attended by a great concourse of Bishops and other ecclesiastics. Peter the Hermit also attended, seated on his mule, and in the costume in which he had preached the Crusade through so many countries. By his eloquent description of the sufferings of the Latin Christians he so wrought on the assembly that it was seized with a fit of wild enthusiasm which, being fanned by the Pope, resulted in the First Crusade. A full account of the Council of Clermont will be found in Gibbon, Ch lvi.]

the Hermit Peter Peter the Hermit, a knight, and subsequently a monk, of Picardy, who visited Palestine in 1094, and returning to Rome, with the Pope’s approval travelled through Europe preaching the first crusade. For a further account of him see the Introduction.

[**fakir** An Arabic word signifying *poor* applied in some eastern countries to a sect of religious enthusiasts. Fakirs are chiefly remarkable for their assiduity in mortifying the flesh.]

which he had in charge, which he had been entrusted with

Para 86.

pause and reflect whether he would be doing a wise action in making the communications.

'ere he proceeded' . . . commission, before he proceeded, carry out the instructions which had been entrusted to him.

tenor, purport.

[the hermit had been . . . soldier See Ch xviii "Alberick Mortemar—!" "Whose deeds," said Richard, 'have so often filled Fame's trumpet']

the Latins, the Christians of the Latin Church See para 85, seemed at a loss . . . host, appeared unable to decide whether he was insane or not

mischievously disposed, inclined to do injury

[in lieu, instead of *Lieu* is a French word meaning 'place'; it occurs in *lieutenant*, one holding the place of another]

had made a great noise, had been bruited abroad, had been much talked about and created a great sensation

some insight . . . futurity, some knowledge of future events

rashid, an observatory

[contrived to view . . . bodies, made for the purposes of astrology]

the planetary system, or 'solar system,' the system of planets with their attendant satellites, which revolve about the sun. In order of distance from the sun, the planets are Mercury, the nearest, Venus, the Earth, Mars, Jupiter, Saturn, Uranus, and Neptune, and of these Jupiter is the greatest in size, Mercury the least. The period of Neptune's revolution round the sun is 164 of our years, whilst the year of Mercury is 88 of our days.

[by whose movements and influences etc The belief in astrology was almost universal even as late as the seventeenth century At the present day it is only among the most ignorant vulgar, or the unenlightened tribes of Asia and Africa, that astrology is held in esteem "It would be superfluous at the present day to adduce any serious argument against a system of imaginary influences and arbitrary rules, having no other foundation than the ignorance and superstition of mankind, contradicted by every result of true science, and every dictate of common sense The celestial bodies pursue their courses in obedience to unalterable laws, and the legitimate business of the philosopher is to discover those laws, to trace out their consequences, and to apply the results of his discoveries to alleviate the wants or multiply the comforts of humanity"—(Brande)]

Para 87

✓ immunities which it afforded, the privileges which he obtained thereby

had carried . . . length, had displayed towards him greater courtesy or civility than they were wont to do to others.

by a name different etc. The name by which the hermit had addressed the Saracen was Ilderim, whereas the latter had told the knight that his name was Sheerkohf. This was one of the causes which had aroused doubt and suspicion in the knight's mind

authorised caution etc., warranted care or caution, if no suspicion

Paras 88-91.

88 wanders, rambles under delerium.

but now, only just now, only a while ago.

89 field, battlefield.

my good sword hath won for me, my valour has gained for me

hush, be silent

vigils, devotional watchings A *vigil* is a watching, or keeping awake for religious exercises. Lat *vigilia*,—*vigil*, awake, watchful,—*vigeo*, to be lively.

90 compose the troubled spirit, soothe the mind which the passions have agitated

91 Amen! so let it be Heb *amen*, firm, true An exclamation uttered at the conclusion of a prayer Both Christians and Mahomedans use the term.

reverence, a respectful bow.

Para 92.

panoply, complete armour, a full suit of armour Gk. *panoplia*—*pas*, *pan*, all, and *hopla*, (pl) arms

close dress of chamois leather. See note on Ch I para 5, under 'a coat of linked mail' The *chamois* is a species of antelope Chamois leather is exceedingly soft

accuracy of proportion, perfect symmetrical arrangement. The knight's limbs were each perfectly adapted to the other parts of his body

[nervous, strong, full of nerve]

well-compacted, firmly knit together, muscularly built.

in exchange of courtesy, as a return for his act of courtesy

at a loss etc., he could not understand how so small and thin a frame could possess the strength that the Saracen had shown in the struggle they had had with each other

Para 93.

addressed himself, betook himself

[kebla, the point of direction, and the centre of union for the prayers of all Mahomedans] Those Mahomedans who are

at a distance from Mecca and cannot enjoy the privilege of fixing their eyes upon the sanctuary itself are required during prayer to direct their attention towards the hallowed edifice. "Verily the first house appointed unto men to worship in was that which is in Becca (Mecca), blessed, and a direction to all creatures" *Al Koran*, Ch. III]

was 'is' would be more correct, as the practice is still prevalent.

[orisons, prayers, F *oraison*, Lat. *oratio*]

contamination . . neighbourhood, the pollution, which he believed he would suffer from by being near the Saracen.

the sign of salvation. Christ reconciled man to God by dying on the cross, and thus by his blood washing away the sins of the world "For it pleased the Father that in him should all fullness dwell, and, having made peace through the blood of his cross, by him to reconcile all things unto himself" (*Col* I 19-20) The cross is therefore, to the Christian, the sign and symbol of salvation

[told his rosary. The rosary consists of 165 beads strung, together, for each prayer said a bead is 'told' or counted Said his prayer, counting his beads Like James Fitz-James in the *Lady of the Lake*

"His midnight orisons he told,
A prayer with every bead of gold,
Consigned to heaven his cares and woes,
And sunk in undisturbed repose"]

with a devotion etc. The recollection of all he had seen, and the dangers he had passed through on his journey increased the fervour of his prayer

pallet, a mattress or bed, properly one made of straw Prov F. *pallet*, dim of F *paille*, straw

Both warriors etc. See note on Ch. I. para 19, conclusion.

CHAPTER IV

ANALYSIS.

[The knight is awakened by the Hermit and led to the chapel of the Carmelites The Saracen is allowed to sleep on The Hermit's penitence and austerities described His mysterious conduct previous to approaching the chapel Description of the chapel Appearance and description of the choir The incident of the rose-bud Sir Kenneth's thoughts and feelings]

Paras. 1-7.

a sense of oppression, a heavy feeling

suggested a flitting dream etc, produced a transient dream that he was struggling etc.

recalled him . . . senses, completely awoke him.

3. *lingua franca*. See note to Ch I., para 13.

compound, mixture

dialect, a variety or form of a language peculiar to a district. Gk. *dialektos*, speech, peculiarity of speech,—*dia*, between, and *lego*, to choose, to speak

4. tread lightly, walk noiselessly or stealthily

6 [It needs not, it (the sword) is not needed.] It is used in an impersonal, indefinite sense, characteristic of English idiom.

spiritual arms, weapons of the spirit, such as enumerated by St Paul in the *Epistle to the Ephesians*, vi 10—18 prayer, faith, truth, righteousness, trust in the Lord; in short "put on the whole armour of God, that ye may be able to stand against the wiles of the devil"

fleshly, carnal, corporeal, as opposed to *spiritual* *Fleshly* is plump, full of flesh, as opposed to *lean*, *spare*]

[but as reed and the decayed gourd, worthless.] "Lo, thou trustest in the staff of this broken reed, whereon if a man lean, it will go into his hand, and pierce it" (*Isaiah* xxxvi 6) The reed is thus an emblem of weakness and unreliability. The simile of the *decayed gourd* is in allusion to the story of Jonah who was commanded by God to go to Nineveh and preach to the people on their evil ways. And Jonah warned the people that in forty days Nineveh would be destroyed, and the people believed and repented of their sin and the Lord spared the city, whereupon Jonah repined at God's mercy, left the city, and seated himself outside. God caused a gourd to grow the next day over Jonah and shelter him from the sun, but God prepared a worm that destroyed the gourd, and on the day following it withered, and Jonah was angry that God should have destroyed it, then the Lord reproved Jonah for pitying the gourd which was the creation of a day and a night, whereas Nineveh was a great city with thousands of inhabitants who could not discern right from wrong, and yet Jonah wished its destruction. See *Jonah*, Chs iii. and iv. The gourd is a species of cucumber

Paras 8-18.

8 the creation . . dream, a phantasm, not a real personage but an imaginary one

like shadows, silently gliding along

buried in repose, in deep sleep

[Missal the book which contains the services used at the various masses of the Roman Church. The *mass* (Lat. *missa*, whence *missal*) is the celebration of the Lord's Supper according to the rites of the Church of Rome. "The term is derived

from the phrase, "*Ille, missa est concio*" (i. e. go, the assembly is dissolved), by which the priest, in the primitive ages signified to the catechumens that all that part of the service of the church was concluded which it was allowed to all believers indiscriminately to attend."—(Brande)]

was displayed, lay exposed

discipline or penitential scourge A whip made of leather or cord thongs or lashes used for whipping the body by way of penance

sharp flints, sharp pieces of stone, used, by way of penance, to kneel upon

the posture . . devotion, kneeling

[penitential psalms *Psalm* vi, xxiii, xxxviii, li, cii., cxxx, and cxliii] So called because specially expressive of penitence

on his side, on his part.

obstructed, absent minded

10 aperture, more correctly recess, an aperture is a hole, an opening

some dark substance most probably bloodstains

11 the richest treasure etc. See page 28

Woe is me! *Me* is the dative case woe is to me

sign, signboard, such as is seen on roads to indicate to the traveller where the road leads to

without doors, out of doors.

[Mine enemy etc. My sin has been a heavy burden to me, and God, whom I have offended, has spoken to me through my conscience Cf *Psalm* cxvix] In the Psalm referred to the Psalmist expresses his sense of the all pervading presence of God. Wherever one may flee after doing wrong, a guilty conscience follows him.

he whom I have denied, i. e. God, by sinning against him and thus acting as if he did not exist. The sense of the passage is Though I have fled from the face of the earth and buried myself in the depths of these unknown regions in order to expiate my grievous sin by severe penance and mortification, yet anguish and remorse still afflict me In chap xviii paras 72 76 we find mentioned the sin he committed

14. Your token? That is, 'what sign have you, or how am I to know that you are their accredited messenger?

15 password, a secret word enabling one to distinguish a friend from a stranger

[Kings begged of a beggar. No particular allusion is contained in these words. In the Crusaders' camp were 'Kings', and the Hermit was a kind of religious mendicant, or a 'beggar']

[challenges etc, calls upon friends and foes alike to give the password ere he will communicate with them.] "The demand for the password is called a challenge

in darkness. Here in its literal sense, in para 20 in a figurative one.

Paras 19-26.

all tokens, every sign

ascetic gloom, a deep melancholic look suitable to the countenance of a monk

20 [a day-spring. Cf *Luke*, I 78] "Through the tender mercy of our God, whereby the day-spring from on high hath visited us" The sense is—his eye will yet be opened to the truth and will receive the true religion.

[waking thoughts, thoughts you will have when you awake] He refers to thoughts of war and conquest. See also Chapter xxviii.

[the trumpet See *Matt* xxiv 31, and *I Cor.* xv 52] trumpet = call or voice of God

21 [wrought on Better 'in']

which. The antecedent of *which* appears, from its position to be *hinges*, whereas *oil* is the antecedent

without sin etc, the sense of his sin is so great that he believes he dare not look upon the wood of the cross without sin and presumption

22 blind my eyes, tie it over my eyes

23 Gothic door, a door constructed in the Gothic style of architecture, the characteristic feature of which was the pointed arch. It prevailed in Europe between the twelfth and sixteenth centuries

clustered columns, a column which has the appearance of of several columns united together.

wicket, small door

24. [put off thy shoes. Cf *Exodus*, iii 5] The words are scriptural, uttered by God to Moses on Mount Horeb "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

[harbour, to entertain, indulge in]

25 communing with, holding intercourse with.

26 the invention and chisels, the genius and handiwork. groined, having groins or angular curves made by the intersection of two arches

in the finest tone, . . . age, possessed of the best characteristics of Gothic architecture, and wrought in the best taste of the period

the twelve apostles, the twelve disciples of Christ.

Paras. 27-30

27 formed into . . . church, formed so as to resemble a small Gothic church.

28 [Vera crux, the true Cross (of Christ)] "According to a legend commonly believed in the 5th century, but unknown to Eusebius and the Bordeaux pilgrim of A. D. 333, Helena, mother of Constantine, found in A. D. 326 the Cross of Christ along with the crosses of the two thieves. The one was distinguished from the others by a miracle of healing or of raising from the dead. The pious lady left one half of the cross to the church of the Holy Sepulchre and sent the rest with the nails to her son, who inlaid the wood in his statues and some of the nails in his diadem, while of the rest he made a bit for his horse. Since the publication of the *Doctrina Addai* it has become apparent that this Helena legend is just another version of the old Edessa legend about the Byzantine saint, according to which the wife of the Emperor Claudius converted by Peter is represented in precisely similar circumstances as having found the cross. To pious and distinguished pilgrims permission was given to take small splinters of the wood kept in Jerusalem, so that even bits of the cross were spread, and received veneration, throughout all the world"—Kurtz' *Church History*. The cross fell into the hands of Saladin after the battle of Tiberias.

[Gloria Patri Glory (be) to the Father] These are the opening words of a doxology (a hymn of praise to God) sung at the end of the *Psalms*

couching, bending or stooping low down as a sign of reverence.

[a rated hound, a dog that has been well scolded To rate a person is to speak wrathfully to him A. S. *hræth-ian*, to scold]

burden . . . feelings, the weight of his feelings (here sorrow and remorse)

↓ prostrated, crushed

29 anticipated his purpose, foresaw and forestalled his intention

[cearments Usually spelled *cereements* The etymology of the word appears to be Lat *cera*, wax. By *cereements* is understood the waxed winding sheet, in which the corpse was enclosed and sewn up in order to preserve it.

that mayest, that art permitted to

30 to abide the course of events, wait and see what was going to take place.

↑ [elevation of the host, the raising of the consecrated bread or wafer for the adoration of the people in the Roman Catholic Church At the moment of elevation a small bell is rung to attract the attention of the congregation The *host* is the consecrated bread, which at the word of consecration, becomes, accord-

ing to the doctrine of the Church of Rome, the body and blood of Christ. *Host* is derived from the Lat. *hostia*, a victim]

[sacrifice, as it has been called. It is so called by the Church of Rome, a sacrifice for the living and the dead.

Paras. 31-35.

[lauds, (Lat. *laudes*, praises) a service of thanksgiving to the Almighty, used in the early morning between matins and prime.

[office, religious duty] *officium = Religio. duty*

32. *tunics*, in the Roman Catholic Church, long undergarments worn by the officiating clergy and others who take part in religious services.

censers, vessels in which incense is burned.

- [already was: better 'was already.']

impregnated, filled

33 [scapularies The scapulary was a portion of the dress of the monastic orders consisting of two bands of woollen stuff, of which the one crosses the back or shoulders, and the other the stomach]

[professed nuns, those who, having completed their novitiate, or state of preparation, have 'taken the veil' and bound themselves irrevocably to seclusion and chastity]

the order of Mount Carmel, a monastic order of our Lady of Mount Carmel, one of the four mendicant orders of friars and nuns, who take their name from the mountain on which their principal monastery stands The Mount is on the coast line of Palestine, and is noted as the scene of Elijah's triumph over the priests of Baal (1 Kings, xviii) The founder of the order was Berthold, a pilgrim or crusader from Calabria in South Italy, in 1156 They were driven out of Palestine by the Saracens.

[argued them to be novices, showed that they were not professed nuns For this use of the word *argue* cf *Paradise Lost*, IV. 830]

cloister, a place of religious retirement, a monastery or nunnery Prop covered arcade forming a part of, such and establishment Lat. *claustrum*—*claudio*, *clausum*, to close, shut.

[who followed. Better 'that followed']

in one of those cloisters etc From the third century onward Judea or Palestine became for the Christians a holy land, and local associations grew up in the land.

Mahomedans had reconquered Palestine. In 1099 the Christians had conquered the Turks in the first Crusade and taken Palestine In 1187 the Mahomedans, under Saladin reconquered the country.

[purchasing connivance by presents, bribing the Mahommedans to allow them to carry on their religious rites in secrecy]

receiving, . . . victors, being allowed, through the mildness or contempt of the conquerors, to perform those rites.

ritual, the body of rites employed in the Church, ceremonial worship

[votresses The feminine of 'votary.' It is more usual to spell the word 'votress']

visionary manner, like a dream or vision.

34 shadowy religious light. The expression is from Milton —

"Storied windows richly dight.

Casting a dim religious light."—*Il Penseroso*, 159]

35 surrounding, going around (within): an unusual or obsolete usage.

[white-stoled, clothed in white. The 'stole' (Gk. *stole*), Wharton says, 'was a veil which covered the head and shoulders; worn only by such of the Roman matrons as were distinguished for their modesty']

when the mind . . . expectation, when the feelings are in a state of excitement and anxious expectation.

[gives fire to the train etc. The metaphor is taken from laying a train of gunpowder. The meaning is, arouses and excites one most thoroughly] Impels the mind to believe that the expected is actually happening (even if such is not really the case). The whole is a mixed metaphor, the first portion taken from stringed instruments.

indifferent, trivial, insignificant.

Paras 36-38.

36 [surrounded In the very unusual sense of 'went round'] assimilated to, similar to

to the rest, more correctly, to those of the rest.

least marks of individuality, the slightest differences by which she could be distinguished from the rest.

[like a bird that would burst etc. The grammar, as it stands, is defective, it should be, 'like a bird's] Or it may also mean, 'with the agitated movements of a bird anxious to burst from its cage'

sympathetic, in keeping with his thoughts and emotions

[who held the right file, who, as they were coming towards him again, was the right hand novice of the second pair]

The romantic passion etc., See note on Ch II. para 29 associated well, was in keeping with, harmonised,

his sensations, . . . figures, his sensibilities were so keen that he experienced a thrilling sensation throughout his frame, even to the very extremities

stole, crept stealthily.

[like a moon-beam through the fleecy cloud, etc. Cf.

Il Penseroso —

"To behold the wandering moon

Riding near her highest noon

Like one that had been led astray

Through the heaven's pathless way

And oft as if her head she bow'd

Stooping through a fleecy cloud."

37 [it could not be etc. Notice this use of 'it.']

fortuitous, accidental, happening by chance.

once, in a bygone time.

proof that it was the same hand he had once kissed in the past.

by chance or by favour the curl was left exposed either by accident, or on purpose to enable him to recognise her.

[Vestals, virgins, who devoted themselves to religion. The name was originally given to the six virgin priestesses of the goddess Vesta, who had charge of her temple at Rome, and the superintendence of the sacred fire, which was never suffered to go out.

habitants, inhabitants, dwellers

delusive trance etc, illusion of the mind

[sacristan (Lat. *sacer*, holy), a person who has charge of the *sacristy*, a small room in which the sacramental vessels and the vestments of the priest are kept

+/[palpable (darkness.) Literally, 'darkness which may be felt,' *Exodus*, x. 21 Compare also Milton's expression the 'palpable obscure' — *Par Lost*, ii 406]

external sense, sight

flitting, evanescent, quickly disappearing.

[to rivet his lips, to kiss the stones fervidly.]

play all the extravagances, to do all the absurd things, vindicates, justifies

peculiar, unusual.

[imagined no attempt, never thought of attempting]

[influential planet. We have before observed how 'servile to all the skiey influences' people were in the Middle Ages, just as the Hindus are at the present day Lamb remarks in a serio-comic way, which makes the truth none the less forcible however, It is a mockery, all that is reported of the *influential* Phœbus.]

whose sole object etc This was one of the essential ingredients in the spirit chivalry. See Appendix on 'Chivalry.'

[romantic By this term is understood that singular intermixture of the wonderful and the mysterious with the sublime and beautiful which introduces us into an enchanted existence, and raises us above the bare realities of life by its dazzling peculiarities. Antiquity was a stranger to this feeling, nor had the classic language any term to express it—(Brande) It seems to have been a sort of out-come of the ages of chivalry. A *Romance*, in literature, is a work of fiction in prose or verse, containing the relation of a series of adventures, either marvellous or probable]

[his divinity. An extravagant sort of expression for 'Edith his lady love

[the Persian adores Zoroaster was the founder of the Persian religion He is supposed to have lived in the reign of—Darius Hystaspes. Moore in the *Fire Worshippers* speaks of

"Those slaves of Fire who, morn and even,
Hail their Creator's dwelling place
Among the living lights of heaven"

"They suppose," says Hanway, quoted by Moore, "the throne of the Almighty is seated in the sun, and hence their worship of that luminary"]

when was the pride degree? was there ever a woman so proud as not to notice the devotion of a lover however inferior he may have been to herself overlook notice would have been better, as overlook seems to have the opposite meaning to that intended

contended for her grace, vied with each other to win her esteem and love.

crept on her unawares, gradually grown on her without her knowledge

prudish, affectedly modest

make an exception etc Though their pretended modesty ake them silent in praising men, yet they would depart from eir usual custom and admit he was handsome

largesses, gifts, presents Lat *largior*, to bestow

bestowed on the minstrels Mr Andrew Lang remarks in note on the subject that largesses "were given on a scale so refuse that the Church and her preachers used to denounce the Polish liberality of princes"

an impartial spirit etc The minstrels' praises were usually directed towards their patrons, but at times they would et aside their partiality and do justice to the valour and prowess of one who had no largesses to give them etc

palfrey, a saddle or riding horse, as distinguished from war horses, etc.

in guerdon of this applause, as a reward for having sung his praises **guerdon**, recompense, reward. A term used in chivalry

Paras. 39-40.

39 Edith, a fictitious personage, Edith Plantaganet, cousin of Richard I, and heroine of the story No such person existed in reality.

relieving the flattery etc. Being a lady of high rank and connections she had many admirers who praised and flattered her, but she was weary of their flattery, and the praises bestowed on Sir Kenneth, for whom she was unconsciously beginning to entertain an affection, were as a happy relief to her ears.

cautiously, unbeknown to others.

[weal and woe. An idiomatic expression for 'through every turn of fortune,' good or bad. Cf. the words in the *marriage service* 'for better for worse, for richer for poorer.')

the prospect. . . dangerous, there appeared to be no hope whatever of their love being crowned by the happiness of matrimonial bliss, (as she was far above him in rank, and King Richard would be greatly angered if he discovered it)

poets of the age, the minstrels.

[which its manners etc. 'Its' sc., the age's]

same rank with devotion, same level with religious fervour "The next ingredient in the spirit of chivalry, second in force only to the religious zeal of its professors, and frequently predominating over it, was a devotion to the female sex, and particularly to her whom each knight selected as the chief object of his affection, of a nature so extravagant and unbounded as to approach to a sort of idolatry." (Scott, *Essay on Chivalry*)

40 the state of her sentiments, viz. that a love for him was springing up in her heart

[becoming a maiden England, suitable a to princess nearly allied to the English king Edith is, however, a purely fictitious personage, as Scott points out in his Introduction.]

mute because he could not declare it owing to the great difference in their respective ranks

distinguished, given the preference to from among the rest of her admirers

feelings of the woman, her feelings as a woman, as a part from those as a royal princess.

restraints of state and form, limitations to freedom which her high rank and the social formalities of her position imposed on her

not to infringe them, not break through them (by assuming a bolder attitude)

etiquette (Fr. lit. *ticket*), the ceremonial code of polite society. The word, says Brande, is derived from the custom of arranging places at processions, etc., by tickets delivered beforehand to applicants.]

a magical circle Magicians were supposed to have the power of drawing 'a magic circle' round a person, over which neither he nor any one else could step. The meaning of the expression is therefore, social observances forbade him to approach her, within a certain distance.]

evoked spirit, a spirit conjured up by incantations.

rod. Wizards always hold a rod or wand which is supposed to possess magical properties. Cf. Milton's *Comus*.

"Nay, Lady, sit, if I but wave this wand,
Your nerves are all chained up in alabaster,
And you a statue, or as Daphne was
Root bound, that fled Apollo."

pressed, forced itself.

were it but, even if it were only.

fairy foot, small and beautiful foot, like that of a fairy. Small feet are considered a mark of beauty in women.

[to salute, to kiss, to touch with his lips]

[the noted precedent etc. There is an old Romance of 38 pages quarto entitled 'The Squire of Low Degree, who is represented as loving the king's daughter of Hungary.' Consult Warton's *History of English Poetry*] The squire loves the daughter of the King of Hungary, who reciprocates his love, the squire, however, is afraid to declare his feelings, but the princess encourages him and persuades her father to give his consent to their marriage

low degree, humble birth and station.

extreme barrier, insurmountable obstacle.

throws fetters, imposes restrictions.

notwithstanding the superiority etc. Being of higher rank she could have made advances if she chose to do so.

delicacy assigns . sex It is for the man to make advances to the woman and not the woman to the man. The latter would be indelicate and unbecoming in a woman

strictest feelings etc, punctilious notions of propriety

constrained, reserved, as she could not openly display her feelings towards him

[to step prematurely **pedestal** Edith feared to take notice of him before some fitting occasion should present itself. By doing so she would be descending to a level with him as lover and mistress, whereas by receiving his homage without declaring her love they would be in the position of worshipper and worshipped

Paras. 41-42

41. discover, imagine he sees.

could be as favourably interpreted, could be considered as signs of approval.

in that very power of expression. Her beauty consisted in her expressive looks.

absolute regularity, perfect symmetry.

[contour, (Ital. *contorno*), the outline. Beauty of contour consists in those lines being flowing, lightly drawn, and sinuous. (Brande.)]

brilliancy of complexion, having a complexion or colour of the skin of a beautiful transparent whiteness.

distinction, preference to others.

jealous vigilance, extreme care, watchfulness

train of observation, series of observations.

instinctive, natural, untutored.

[freemasonry of love, secret and yet indefinable signs of love, common to all lovers. The same idea is thus poetically expressed —

“ There are ten thousand tones and signs

We hear and see, but none defines—

Involuntary sparks of thought

Which strike from out the heart o'erwrought,

And from a strange *intelligence*,

Alike mysterious and intense,

Which link the burning chain that binds,

Without their will, young hearts and minds;

Conveying, as the *electric wire*,

We know not how, the absorbing fire”—*Mazèppa*.]

intelligence, power of mutual understanding.

[we are old Scott thus playfully alludes to his own age.]

vestiges, more properly, indications, ‘Vestiges’ is used of something that has passed away Lat *vestigium* a foot-print,

unobservant of his presence. In her anxiety to keep her affection under restraint she used to pretend she was not aware of his presence, which, of course, implied she was indifferent about him

[42 her knight. One who had devoted himself to her according to the laws of chivalry then in vogue]

CHAPTER V.

ANALYSIS.

[The knight is left alone in the chapel, which is buried in darkness and silence. Sudden and mysterious appearance of two dwarfs. Description of the dwarfs. Their conversation and disappearance. The knight leaves the chapel, and retires to rest; the Hermit resumes his penitential devotions]

Motto —necromantic forms, forms invoked by necromancy, spectre or ghostly forms. Necromancy is a form of sorcery, by which future events are learnt by communicating with the dead. *Gk. nekromanteia*, —*nekros*, and *maneteia*, a prophesying—*mantis*, a prophet.

tented, covered with tents.

avaunt, depart, go away.

Ashtaroth, or *Astarte*, the chief female deity of the Phoenicians, symbolised by the moon. The rites connected with her worship were performed in shady groves devoted to the purpose.

Termagaunt, See note on Ch. III para 71

Wharton, Thomas, (b 1728 d. 1790), author of *History of English Poetry* (1774 81), was professor of poetry at Oxford (1757 67), and was appointed poet-laureate in 1785. The lines quoted in the text are from Wharton's ode entitled. *The Cursade*.

Paras. 1-3.

1 the boon, i. e. the signs of recognition.

little anxious, not at all anxious

had not now the weight etc, did not in the least claim his thoughts.

tokens of her grace, signs or marks of her favour.

devoir, a French word from Lat. *debere*, to owe, meaning service owed, duty. A term in chivalry.

2 at the lapse . . . noticed, when the time we have mentioned expired

[Falconer, one who follows the sport of fowling with hawks. In the twelfth century *falconry* was the favourite sport of nobles and knights throughout Europe. From the commencement of the 17th we may date its gradual decline. *Falconry* gave place to *hunting*. The improvement in guns has given its death blow to the former sport.] "A knight seldom stirred from his house without a falcon on his wrist or a greyhound that followed him. Thus are Harold and his attendants represented, in the famous tapestry of Bayeux. And in the monuments of those who died anywhere but on the field of battle, it is usual to find the greyhound lying at their feet, or the bird upon their wrists. Nor are the tombs of ladies without their falcon for this

diverson, being of less danger and fatigue than the chace, was shared by the delicate sex." (Hallam, *Middle Ages*, Ch. ix. Pt. i.

ill-suited because the place was a chapel, and one specially sacred as containing relics of the Holy Cross.

he should be . . . guard, should he be suddenly attacked.

[samite, silk stuff, a kind of velvet. Cf. Spenser's description of Hope's dress.

"In silken *samite* she was light arayd,

And her fayre lockes were woven up in gold."

Faerie Queene, xii, 13]

samite, is silk interwoven with gold or silver thread, from Gk. *hex*, six, and *mitos*, thread of the warp, 'literally woven of six threads.' Tennyson has 'red samite,' and 'black samite' in *Lancelot and Elaine*, and 'crimson samite' in *The Holy Grail*. Cf. *dimity*.

fantastically, oddly, whimsically, capriciously.

distinguished by. The gold bracelets etc. contrasted strangely with the dress of *red samite*

nervous, muscular

disproportioned in person, his body and limbs were not proportionately adapted to each other.

argue, indicate

popular creed, ordinary belief.

[gnomes, a name given by the fanciful writers of the Cabalistic (mystic) School to that class of their supposed elemental spirits which inhabit the earth. They are looked upon as the guardians of mines and quarries.] They are usually represented as ugly and misshapen. Perh. from Gk. *gnome*, intelligence, because it was supposed these spirits could reveal the treasures of the earth.

[the most steady bosom, the bravest man's heart.]

3. **presentiments, apparitions.**

flounced. A *flounce* is a plaited strip or border sewed to the skirt of a dress, *flounced* therefore means furnished with floucis. *Froncis*, a plait, prob from Low L. *frontiare*, to wrinkle the brow—L. *frons*, *frontis*, the brow

[mimes, (Gk *mimos*, fr. *mimēomai*, I imitate). *Mime* was the name given by the ancient Greeks and Romans to a species of dramatic entertainment, and to the authors and actors by whom it was respectively composed and performed.' (Brande) In the more modern acceptation of the term it means only mountebank performers. The word is now obsolete]

jugglers, men who perform sleight-of-hand tricks.

[seemed to rival the male. The grammar is defective; it should be 'the male's.']

[trait, (Fr.; pronounced 'trā' and *not*, as Webster says, 'trāt')]]
to make some amends, to compensate to some extent.

Paras 4-9

as if spellbound, immoveable, as if under the influence of a spell.

menials, servants of the lowest rank. The word 'menial' is really an adjective. O F *mesnee*, a household, M E *meince*, a household, troop, or retinue, once a common word, to which the suffix *-al* has been added (*Skeat*)

was not much benefited, was not swept much cleaner.

plied, performed, did

oddity of gesture, strange movements or motions.

bizarre Fr, odd, strange, extravagant.

[ghastly, horrible, hideous. This is a very unusual application of the word. It is generally applied to visible objects]

in the name of God. He thought them evil spirits and as these it was believed, were rendered obedient when ordered to do anything in the name of the Almighty, the knight so addressed them

[antic Fr *antique*, old, hence, odd, strange]

[elritch, wild, hideous. Gawain Douglas in his prologue to Bk. VII of his translation of the *Aeneid* thus describes the night-owl —

"Laithely of forme, with crukit *Camscho* beik
Ugsome to here was his wyld *elrische* shriek"

In the glossary, *elriche*, *elrische*, *elritche* or *eldritch* is explained as wild, hideous, Lat. *trux*, *immanis*]

5 abortion-seeming, who looked like an abortion, or imperfect production of nature

[night-crow better known as the night-jar.] A bird that cries in the night in a jarring voice.

6 [Gueneyra, or Guinevere, Queen to King Arthur, notorious for her *amours* with Lancelot du Lac and others. Hence the name was frequently applied to any flighty woman.]

7 [it was human beings which etc. Bad English. Correct 'those, whom he saw before him, were human beings.']

8 Imaum, an Arabic word signifying 'teacher', the title of the spiritual head of the Mahommedans. There were twelve Imaums from Ali, the son-in-law of Mahommed, the Imaum (A. D. 856) to Mahommed al Medhi (A. D. 873)

[Mohadi, the 12th Imaum. The Modern Mahdi. He is said to be living in concealment until Antichrist 'the man of Sin' expected by some to precede the second coming of Christ appears, when he will come again and overthrow the great enemy] The Mahommedans believe that the last Imaum will establish Mahommedanism over the whole world.

the Holy City, Mecca, held sacred by the Mahommedans as being the birth place of Mahommed

the City of Refuge, Medina It was the seat of the empire under Mahomet, and is situated at a distance of 245 miles from Mecca, 'the Holy City' referred to]

bear witness to the truth of Islamism and spread it over the entire earth.

9 [thou art no such infidel trash, you are not the worthless, unchristian person you say you are]

[thou ass of Issachar. *Genesis*, xlix 14.] "Issachar is an ass crouching down between two burdens". These were Jacob's words of his son Issachar, when blessing his children on his deathbed. The meaning is, that he was an ass patiently bearing a burden almost too burdensome for him to bear. In the text the words are probably a reference to the dwarf's native country being that part of Palestine given to this tribe of Issachar.

[King Arthur of Britain whom the fairies stole away from the field of Avalon. "Now put me into the barge, said the king, and so he did softly And there received him three queens with great mourning and so they set him down, and in one of their laps King Arthur laid his head, and then that queen, said, "Ah dear brother! why have ye tarried so long from me? Alas, this wound on your head hath caught over-much cold," and so then they rowed from the land, and Sir Bedivere beheld all the ladies go from him. Then Sir Bedivere cried; 'Ah! my Lord Arthur, what shall become of me now ye go from me, and me here alone among mine enemies?' 'Comfort thyself,' said the king and do as well as thou mayest, for in me is no trust for to trust in, for I will into the vale of *Avalion* to heal me of my grievous wound And if thou hear never more of me, pray for my soul — *Morte d'Arthur*, Bk. xxi, 5 *Avalon*. In Welsh, *afal* is an apple, and *afallwyn* is an orchard' The name is spelt *Avalun* in Layamon, vol iii, 144. *Avalon* is fully described, says Wheeler, in the old French romance of *Ogier le Danois* — Skeat. The Rev S Baring-Gould, in his *Curious Myths of the Middle Ages* (Second Series), has the following passage in his article on the 'Fortunate Isles,' p 270 — This fair Avalon —

"Where falls not hail, or rain, or any snow,
Nor ever wind blows loudly, but it lies
Deep meadow'd, happy, fair with orchard laws
And bowery hollows crown'd with summer sea;

is the Isle of the Blessed of the Kelts. Tzetze and Procopius attempt to localize it, and suppose that the Land of Souls is Britain, but in this they are mistaken, as also are those who think to find Avalon at Glastonbury. Avalon is the Isle of Apples — a name reminding one of the Garden of the Hesperides in the far western seas, with its tree of golden apples in the midst. When

we are told that in the remote Ogygia sleeps Kronos gently, watched by Briareus, till the time comes for his awaking, we have a Græcized form of the myth of Arthur in Avalon being cured of his grievous wound. It need hardly be said that the Arthur of romance is actually a demi-god, believed in long before the birth of the historic Arthur." It was the popular belief that the fairies stole Arthur's body away from Avalon, where he went to be healed of his grievous wounds. See Tennyson's *Morte d' Arthur* and *Idylls of the King*]

King Arthur was long supposed to be a mythical personage, but modern investigations have shown that Arthur or Artus, was war leader, in the 6th century, of the tribes dwelling in Cumbria and Strathclyde. He opposed the advances of the Saxons and the Picts and Scots. A few centuries after his name came to stand for "an ideal of royal wisdom, chivalric virtue, and knightly prowess, which was recognised alike in England, France, and Germany"

Paras 10-19.

10 under the wing, under the protection A Biblical phrase, "In the shadow of thy wings will I make my refuge" (*Psalms*, lvi 1) The metaphor is borrowed from birds protecting their young under their wings.

[*King Guy of Jerusalem*. Guy de Lusignan, a celebrated French nobleman, who went to the Holy Land in the time of the Crusades, and espoused Sibylla, daughter of Amaury, *King of Jerusalem*, whom he succeeded. He afterwards waived the title in favour of Richard Cœur de Lion, and received the isle of Cyprus in return] He reigned over Jerusalem for a year, 1186-1187. According to Gibbon he was "a prince of handsome person, but of such base renown, that his own brother Jeffrey was heard to exclaim 'Since they have made him a king, surely they would have made me a god!'" (*Roman Empire*, Ch. lix.) Sybel calls him "a Gascon bully, without wealth or power, and, what was worse, without understanding or character." (*Hist of the Crusades*).

until he was driven out etc., In 1187 he was defeated and taken prisoner by Saladin in the battle of Tiberias

Heaven's bolts etc., may God destroy them, lit., may the thunderbolts of heaven kill them.

11. Your ministry is ended, you have finished your work.

12 gibbering, speaking quickly and inarticulately

pattering, quickly repeating sounds, (like that made by hailstones, for instance.)

13. appendages to great families It was common in former times for kings and noblemen to keep in their service clowns, jesters, dwarfs etc. to amuse them

were food for merriment, afforded entertainment or amusement.

[**mummery**, foolery, absurd speeches and gestures. The derivation of the word is very uncertain] According to Skeat from M Du. *mommen*, to go a-mumming. "The word is imitative, from the sound *mum* or *mom*, used by nurses to frighten or amuse children, at the same time pretending to cover their faces."

[**poor effigies of humanity**, poor imitations of human beings.]

[14. **ajar**, neither quite open nor quite shut On jar, *ie* on char, on the turn, or return, Douglas writes 'on char.' From A. S. *Cyr-an*, *acyr-an*, to turn.—Richardson. Earle, in his *Philology of the English Tongue*, p 509, speaks of the *a* in *ajar*, *abed*, *afar*, &c., as being 'destitute of separate meaning. The correctness of this assertion, like that of many others in his *Philology*, is very questionable.]

15. [the most wretched. Theodorick himself.]

[with him. Sir Kenneth]

may not, am not at liberty,

17 **ecstatic sense**, indescribable or rapturous feeling of happiness.

silenced . . . **curiosity**, had lulled his desire to know how his dear lady was in such a place.

17. **the condemned criminal** etc., The hermit speaks of himself as a condemned criminal who though daily expecting to be put to death for his crime, is reprieved and sent back to his cell day after day.

Judge, God.

18. **with a suppressed** . . . **sigh**. The painful memories it awoke in his bosom, made him sigh

[**crypt**. Gk. *kryptein*, to hide In the early ages of Christianity men had to worship secretly in *cryptæ*, places underground. A crypt in Architecture is the under or hidden part of a dwelling]

19 [**anchorite**, (or *anchoret*), one who has retired from the world, a hermit. Der Gk. *anachoretēs*, *ana*, back, and *choreo*, to go]

frantic, wild

clang, ringing sound The scourge would scarcely, we think, make a clanging sound, being of cord and wire

depth of remorse, intensity of sorrow for his sin.

cleanse, his sin. **assuage remorse** Assuage means lessen.

as infancy, as a child. Metonymy Children, knowing nothing of the cares and sorrows of the world have peaceful and undisturbed sleep

conferences, conversations.

matters of importance: relative to the mission he had come on as the representative of the Christian princes.

CHAPTER VI

ANALYSIS.

[The scene changes from the Hermitage to the Camp of the Crusaders. Owing to the constant exposure Richard had fallen sick of a violent fever Thomas de Vaux alone is able to manage him Description of the interior of the king's tent Conversation about the leaders of the Crusade between the king and De Vaux The king condemns them all as unfit leaders. The arrival of the Hakim in the camp]

Motto —let the trumpets sound. In our early theatres, the Prologue was introduced by the sound of a trumpet, which instrument appears to have been used in many instances where bells are now substituted Cf "He (a trumpeter) is the common attendant of glittering folks, whether in the court or stage, where he is always the prologue's prologue" (Earle's *Microc*) Also "Present not yourself on the stage, especially at a new play, until the quaking prologue—is ready to give the trumpets their cue, that he is upon the point to enter (Decker's *Gul's Horn* quoted by Nares) An important or great personage was often introduced by a flourish of trumpets.

the lion here refers to King Richard

Old Play. Whenever any verses appear over the words 'Old Play' we are to understand that they are Scott's own composition. When unable to find suitable headlines that would sum up the subject of a chapter, the novelist would compose a couplet himself and insert it as an extract from an imaginary *Old Play* or *Old Song* Referring to the mottoes appearing in his novels, Scott, in his Introduction to the *Chronicles of the Canongate* says "The scraps of poetry which have been in most cases tacked to the beginning of chapters in these Novels are sometimes quoted either from reading or from memory, but in the general case are pure invention I found it too troublesome to turn to the collection of the British poets to discover apposite mottoes, and, in the situation of the theatrical mechanist, who when the white paper which represented his shower of snow was exhausted, continued the shower by snowing brown, I drew on my memory as long as I could, and when that failed, eked it out with invention I believe that, in some cases, where actual names are affixed to the supposed quotations, it would be to little purpose to seek them in the works of the authors referred to In some cases I have been entertained when Dr Watts and other graver authors have been ransacked in vain for stanzas for which the novelist alone was responsible." In some of the other novels such invented mottoes are plentiful, but in the *Talisman* we find them prefixed only to chapters vi, xi, xii, xvi, xvii, xix, xx, xxiii, xxiv, and xxvi.

Para. 1.

I programme, or *program*, an outline of any forthcoming proceeding. Lit. something written publicly From F—L—Gk. *programma*—*pro*, before, and *grapho*, to write. Now spelt as if F. *programme*, formerly *programma*.

has announced: in the motto at the head of the chapter the motto is here the 'programme'

[Jean d'Acre. Otherwise called Acre A seaport of Palestine formerly called Ptolemais. In the time of the Crusades it underwent several sieges and was taken in 1191, by Philip Augustus of France and Richard Cœur de Lion In modern times it is celebrated for the gallant defence it made in 1799 under Sir Sydney Smith, against the French under General Buonaparte.]

[Ascalon A town of Palestine 14 miles from Gaza. The scene of a great victory won by the Crusaders in 1099]

had promised himself etc. See Introduction

[and in which, Omit 'and' See note on Ch. I. para. 8]

[If not hindered. Better 'had he not been hindered']

the jealousies etc. Thus for example, the mutual jealousy between King Philip of France and King Richard of England, of which Gibbon says: "The holy service, in which they were enlisted, was incessantly disturbed by their natural jealousy, and the two factions which they protected in Palestine, were more averse to each other than to the common enemy." (*Rom Empire*, ch lxx) At Acre this jealousy at first prevented the two monarchs from acting together, and this division of forces enabled the besieged to stand out. Their reconciliation soon resulted in the offer of surrender by the enemy Again there was the jealousy between Richard and Conrad, which, on the latter's part "could be satisfied with nothing less than an alliance with Saladin" (*Cox*) Of the march to Jerusalem Gibbon says: "In the spring, the Franks advanced within a day's march of Jerusalem, under the leading standard of the English king, and his active spirit intercepted a convoy, or caravan, of seven thousand camels Saladin had fixed his station in the holy city; but the city was struck with consternation and discord he fasted, he prayed, he preached, he offered to share the dangers of the siege; but his Mamalukes who remembered the state of their companions at Acre, pressed the Sultan with loyal or seditious clamours, to reserve his person and their courage for the future defence of their religion and empire The Moslems were delivered by the sudden, or, as they deemed, the miraculous retreat of the Christians, and the laurels of Richard were blasted by the prudence, or envy, of his companions The hero, ascending an hill, and veiling his face, exclaimed with an indignant voice, 'Those who are unwilling to rescue, are unworthy to view, the sepulchre of Christ!'" (*Roman Empire* Ch. lxx.)

uncurbed, unrestrained.

[Richard's The pronoun would have sufficed here]

unveiled, undisguised.

[his equals in rank. 'Equals,' case absolute.]

discords. . between Richard and Phillip. "Philip demanded a moiety of Cyprus in virtue of a treaty which had stipulated the equal division of conquests. Richard replied that the treaty provided only for conquests made from the Turks. It was agreed to confine it to acquisitions in Syria and Palestine. But these both the competitors for the throne of Jerusalem claimed as justly belonging to that crown. A warm contest ensued between Richard, who supported Lusignan, his vassal in Poitou, with the help of the Pisans and Venetians; and Philip, who maintained with equal zeal the claims of his relation Conrad, which were also espoused by the Genoese. Philip was desirous of immediate peace on moderate conditions. Richard took fire at so base a compromise. A secret understanding with Saladin, the heaviest imputation on the chief of a crusade, was laid to Philip's charge. Perhaps he was influenced by views, hitherto almost a secret to himself, on the territories of his great vassal. At all events, he proclaimed the crusade ended, declaring his determination immediately to return to France. 'If Philip thinks,' said Richard, 'that a long residence here will be fatal to him let him go and cover his kingdom with shame' (Mackintosh's *History of England*, Vol I p 182). There were also other causes of quarrel. Richard had been engaged to be married to Philip's sister Adelaide, but the marriage was broken after a long engagement, and though Richard had tried to make some amends by the payment of a large sum of money and the giving of several towns to Philip, the matter was not one that the French king was likely to forget or forgive easily.

entire bonds etc. As in the cases of the Duke of Burgundy and of Conrad.

Paras. 2-8.

2 The effects of the climate etc. Writing of the siege of Jerusalem Mackintosh says "Never was a siege so fatal to the besiegers. Six archbishops, twelve bishops, forty counts, five hundred men of noble birth, perished before it or in it. Of three hundred thousand pilgrims only six thousand lived to see their home again" (*History of England*, Vol I. p. 183)

the dissolute licence of the Crusaders Writing of the third crusade Michaud says "As the presence of women had occasioned many disorders in the first crusade, they were forbidden to go to the Holy Land. Gambling with dice, or other games of chance, together with profane swearing or blasphemy, were

strictly forbidden among the Crusaders; and luxury of the table or in clothes was repressed by a law. The assembly of Nonancourt made many other regulations and neglected nothing likely to bring back the soldiers of Christ to the simplicity and virtues of the Gospel." (*History of the Crusades*, i, 443) In spite of this, however, the morals of the Crusaders were not above reproach. For instance, "at the siege of Acre, as well as at the old siege of Antioch, the morals of the holy warriors were as depraved as their condition was miserable. Yet an appearance of holiness pervaded the camp. Religious exercises were performed, and vice was reprehended. The Crusaders were seemingly devout, but in reality were dissolute, and compromised for personal excesses by pharisaical scrupulosity and uncharitableness. The arch-bishop of Canterbury died it is said, not of disease, but of regret at the general profligacy" (*Mills, History of the Crusades*, Ch. XI

forming a singular contrast. . . arms, in direct opposition to the object of the Crusade

insalubrious influence, unhealthy effects. ✓

[than whom. This expression has lately been the subject of much comment by writers in *Notes and Queries*. It is admitted that to make *than* a preposition is not allowable, but the expression has now settled itself down in the language, being justified by many great authorities]

his light-armed followers etc "The Turkish infantry was badly armed, and being partly composed of subject native tribes was unreliable. Their strength lay in the speed and valour of their horsemen. The Turkish cavalry rode on small horses famous for endurance. They were lightly armed. Their arms were the mace with spikes and short handle, the scimitar, the round wooden target, and above all, the bow and quiver on their backs. The horseman sat in a high hollowed saddle, with short stirrups and knees bent forward giving little grip to the legs. The Turkish lance was neither as long nor as sharp as that of the Norman, and the horseman, high above his small steed, was easily borne down by the superior weight of the tall rider and the heavy palfrey, if he awaited the charge" (*Conder's The Latin Kingdom of Jerusalem*, p 34).

taught to apprehend and dread etc For instance Richard's appearance at one point in the battle of Arsuf with the cry 'God and the Holy Sepulchre aid us' drove fear into the hearts of the enemy who fled before him. At Acre and Jerusalem likewise the Saracens were in great dread of him

more than once routed. At Acre, Arsuf, and Jaffa

lighter skirmishes, minor encounters between small bodies of soldiers

[petty warfare The Saracens were constantly making raids on the Crusaders camp but no *great* battles took place. It was a constant warfare of *posts* (out-posts) and *foragers*, (men sent to bring in provisions.)

3 swarms of wasps. See Ch. III paras 14-15 of the text. corresponding object etc., adequate or valuable advantage being gained

convoys, protecting forces-accompanying-supplies of provisions etc

[to purchase the means, etc. That is, they were often killed in procuring provisions for the camp]

[the well of Bethlehem, etc 2 Samuel, xxiii, 15, 1 Chronicles, xi 17-18] 'And David longed and said O that one would give me drink of the water of the well of Bethlehem, which is by the gate. And the three mighty men brake through the host of the Philistines and drew water out of the well of Bethlehem that was by the gate, and brought it to David, nevertheless he would not drink thereof, but poured it out unto the Lord And he said Be it far from me, O Lord, that I should do this is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it.' (2 Samuel, xxiii 15-17)

David, king of Israel.

Paras. 4-6.

4. best knights These are mentioned in a subsequent chapter, Thomas de Voux or De Mutton of Gilsland, the earl of Leicester, William Longsword, earl of Salisbury, were some of Richard's gallant knights.

discomfiting the Infidels etc. The following instance will illustrate this — "Shortly after the completion of the works at Jaffa, a body of Templars fell into an ambuscade of Turks, Richard sent the Earl of Leicester to the aid of the brave but exhausted knights, and promised to follow straight. Before he could buckle on his coat of steel, he heard that the enemy had triumphed. Despising all personal solicitude, and generously declaring he should not deserve the name of king if he abandoned those he had vowed to succour, he flew to the place of combat, plunged into the thickest of the fight, and his impetuosity received its usual reward of success" Mills *History of the Crusades*)

alternations, changes from heat to cold, and the reverse

slow and wasting fevers, fevers acting by degrees and gradually reducing the patient into a condition of prostration "An intermittent fever disabled Richard for a considerable time from leading his troops in person, but he had himself carried in his litter towards that part of the fortifications which was assigned to the English attack, and with his own hands pointed and discharged an engine for casting darts, with which he

struck down many of the most conspicuous defenders," (Creasy's *History of England*, Vol. 1. p. 288).

In despite of See Ch III para 55, notes

councils of war, councils or conferences held by the chiefs of an army for discussing the situation and tactics to be employed, etc

galling, chafing, irritating.

[laurels, renown, from the custom of crowning a victor with laurel leaves, cf. poet-laurate.]

5. extracted, drew from them against their will.

unwilling attendants, attendants who were not desirous of telling him things that would annoy and irritate him and thereby aggravate his illness.

hopes of the host . . . illness, the hopes of success entertained by the army had decreased as his illness gradually grew worse

pallisades, stakes driven into the ground for protection.

6 chafed, was irritated,

[the irritability of his temper preyed on itself. As the king was confined to his bed and had no one on whom to vent his ill temper, his fits of irritation reacted on himself, as it were, and made him more and more irritable.]

[from the congenial nature of his disposition. As his own temper was also of the roughest and most combative kind]

[to come between the dragon and his wrath. The reference is to the myth of St George and the Dragon. The legend as related by Voragine will be found given at full length in Baring Gould's *Curious Myths of the Middle Ages*, (Second Series), p 31 Summarised, it is as follows — A lake in the immediate neighbourhood of the town of Silene in Lybia infested by a monster ('the dragon') who was supplied daily with sheep until no more could be procured. Afterwards a man and a beast was his daily supply. Eventually the inhabitants had to give their sons and daughters, who were drawn by lot. One day the lot fell on the king's daughter, who was taken to the lake for the monster to devour. George, a tribune, happening to pass that way 'came between the dragon and his wrath' captured and slew him and delivered the princess. Upon this the king and all his people were baptized. Another version of the story is that the princess was shut up in a castle, and that all within were perishing for want of water, which, could only be obtained from a fountain at the base of a hill, and this was guarded by the "laidly worm" from which George delivered them.

"The hero won his well earned place

Amid the saints, in death's dread hour,

And still the peasant seeks his grace

And next to God, reveres his power

In many a church his form is seen
 With sword, and shield, and helmet sheen,
 Ye know him by his steed of pride,
 And by the dragon at his side"

The expression 'to come between the dragon and his wrath' is a common one, and means to face a strong man in a rage,]

Thomas de Multon He was the son of a De Multon, a Lincolnshire knight whose second wife was the mother of Sir Thomas. Sir Thomas acquired the barony of Gillesland in Cumberland by his marriage with Maud, daughter of Hubert De Vaux. He is termed De Multon and De Vaux indifferently in the *Talisman*.

Gillsland, Gils or gills (Icel. *gil*) a ravine or cleft.

Paras. 8-10

exercised, engaged.

military conduct, skill in military leadership

sullen . . . society, morose in company, not jovially taking part in social intercourse

disclaim . . . art, to be devoid of tact in the management of affairs, and the arts by which a courtier gains the goodwill of his sovereign

assimilated himself etc, endeavoured to assume the blunt qualities of the king

[with an eye to, with the object of]

sequestered, set aside.

like comrade upon comrade, like one comrade upon another.

contracted . . . dangers, formed between companions who mutually share in daily dangers

9 vivacity . . . fever Feverishness frequently increases the brightness and restlessness of the eyes of the patient

fitfully, marked by sudden changes

tossed couch, bed on which the pillows, coverlets, etc were in a disorderly state

whose natural sphere etc., whose most congenial occupation was one of great bodily activity

10 [his hair in thickness . . . Samson etc Read *Judges*, xvi] Samson was an Israelite of the tribe of Dan, and when the Jews were suffering from the constant incursions of the Philistines, he inflicted many defeats on them by his prodigious strength, so that his name became proverbial for strength. Samson, however, fell in love with a woman of the Philistines, named Delilah, and the Philistines bribed her to discover from him the secret of his strength. This she ultimately did by coaxing him, and learnt that it lay in his long hair which had never been shorn from his birth. She cut off his hair while he was asleep, and sent for the Philistines, who fell

upon him. Samson on awaking found his strength had gone. He was bound and taken prisoner by his enemies.

passed under the shears, been cropped or cut short. *Shears* are scissors.

hazel, of a light-brown colour like a hazel nut.

resembled . . . autumn morn, was of an unvarying and subdued brightness.

brindled, streaked. From Icel. *brandr*, a brand, flame, sword; thus *brinded* = branded.

thin-flanked. That part of the sides between the hips is called the flanks

deep-breathed. A person of deep or long breath is capable of continued exertion.

[buff-coat. Originally, a *buff-jerkin* meant a leathern waist-coat, afterwards one of the colour thence called *buff*. It was usually worn by soldiers]

[the cross-cut on the shoulder Crosses were embroidered on the shoulders of Crusaders' coats. The colour of the crosses varied according to the nation to which the Crusader belonged]

[might indulge. 'In' is wrongly omitted after 'indulge']

[snatches, hastily-taken naps]

[affecting, touching, moving]

awkward manner etc. Because nursing requires the gentleness almost of a woman.

Para. 11.

pavilion, tent. F. *pavillon*, so called because spread out like the wings of a butterfly. Lat. *papilio*, a butterfly

sylvan, belonging to a forest. **sylvan spoils**, spoils of the chase

[alans, a favourite species of dog in the middle ages. Thus in Chaucer we have

"About his char ther wentin *white alandes*,
Twentie and more, as grete as any stere,
To huntin at the lyon or wild bere"]

[fang. This word is closely connected with 'finger' from the Danish *fanger*, to grasps, or seizes. 'Finger' is that which *fangs*, grasps seizes.]

[three lions passant. 'Passant' in heraldry is a term used to describe a beast when represented in a walking position. The 'lion passant' is the English 'device' or 'crest.' All our heraldic terms are borrowed from the French. Richard was the first to adopt the three lions passant]

the golden circlet . . . ducal coronet. A *coronet* is an inferior sort of crown worn by persons of princely or noble rank, as a crown properly so called is worn by a sovereign.

A crown is arched above, whereas a coronet is a circlet or rim of gold. The royal crown of England in the 12th and 13th centuries was a jewelled circlet of gold, heightened with strawberry leaves or trefoils. A duke's coronet has above the rim of gold eight strawberry leaves.

the purple velvet and embroidered tiara. Within the coronet is placed a cap of crimson velvet lined with ermine and surmounted by a gold tassel. The practice of wearing these caps in coronets is, however, said to be of a date subsequent to the reign of Edward III.

tiara, a head dress or cap

[formed the emblem . . . sovereignty, 'served for the crown']

[curtal axe, short-handled axe. 'Mighty' refers to the amount of steel in the axe head. Cf. the following from Wharton's *History of English Poetry*. The battle-axe, which Richard carried with him from England into the Holy Land is thus described]

"King Richarde I understoned Or he went out of Engelande

Let him make an axe for the nones

To brake therewith the Sarasyns bones

The heed was wrought right wele

Therein was twenti pounce of stele

And when he com into Cyprys londe

The axe toke he in his honde

All that he hytte he all to frapped

The gryffons away† faste rapped

And the pryson when he came to With his axe he smote ryght thro

Dores, barres, and iron chaynes', &c.]

Curtal-axe is a corruption of cutlass, fr. F. *couteau*, a knife

Paras 12-19

12 halberds, a kind of ancient military weapon consisting of a long pole with the head of a battle-axe, terminating with a spear head or lance

armed trophies, suits of armour standing on frames with all the appearance of living and armed warriors. Often seen in old castles or museums,

13 turned women, acting like women

[devotees. A devotee is a person devoted, consecrated to religion. The King refers to the pilgrimage of his Queen and her ladies. See next paragraph. The point is, the King complains that all desire for military renown and all courtly love-making had deserted the knights and the ladies of the Crusaders' camp]

† The Byzantine Greeks are often called Griffones by the historians of the middle ages.

Ha! an exclamation of disgust

14. **[for the ladies, as regards the ladies.]**

no reveller, one who does not indulge in revels or entertainments, and hence does not trouble about the ladies.]

[I seldom exchange steel and buff, etc., I do not often doff my armour to don a court dress. I care more for military than courtly matters.]

[the Queen's Majesty, Berengaria, the daughter of Sanchez, king of Navarre Richard was married to her at Cyprus They left no children]

[the Princess, Edith]

[to a pilgrimage. Bad English On a pilgrimage]

15. **impatience of indisposition**, impatience displayed by persons who are ill.

[the dogs . . . land: the Saracen conquerors of Palestine.]

[17 Would God I were but fit etc., I am sorry I called Saladin's faith in question, he is ever observant of his word, and I devoutly wish I were able to meet him and offer him an opportunity of trying the truth by single combat.]

[Christendom and Heathenesse, etc., the whole Christian and Heathen world looking on 'Heathenesse' is a very old word, to be found in Chaucer It is no longer used]

18 **gentle degree of violence**, slight force gently used

19 **bitter** because he keenly felt his helplessness

[coif, a woman's head dress Not used now] F coiffe,—Low Lat cofia, a cap, from O. Ger chuppa, a cap, another form of O Ger chuph, a cup So that coif is a doublet of cup

lowering, scowling, sullen

[biggin (or biggen), a kind of close cap, which bound the forehead strongly, used for young children A child's cap] The M E form is begun So named from the caps worn by beguines or nuns.

[We should be a babe . . . girls with Were you dressed up in a nurse's and I in a babe's cap, we should be such a frightful looking pair that any girls who might see us would be much terrified Of Richard Warton says So formidable a champion was king Richard against the infidels, and so terrible the remembrance of his valour in the Holy war, that the Saracens and Turks used to quiet their froward children only by repeating his name Joinville is the only writer who records this anecdote He adds another of the same sort When the Saracens were riding and their horses started at any unusual object, ils disoient a leurs chevaux en les picquent de l' espeton, et cuides tu que ce soit le ROY RICHART?]" that is, "they said to their horses, pricking them with the spur, thinkest thou that it is King Richard?" (History of English Poetry)]

Paras. 20-21.

20 liege, lord or superior. The word is properly an adj meaning faithful, true, bound by feudal tenure. "The etymology is disguised by a change both of sense and usage. We now say 'a liege vassal, i. e., one bound to his lord; it is easy to see that this sense is due to a false etymology which connected the word with Lat *ligatus*, bound, pp of *ligare*, to bind. But the fact is, that the older phrase was 'a liege lord,' and the older sense 'a free lord' in exact contradiction to the popular notion. 'A liege, lord' seems to have been a lord of a free band, and his lieges, though serving under him, were privileged men, free from all other obligations, their name being due to their freedom, not to their service. O F. *lige*, liege, loyal, fr. O H G *ledec*, *liding*, free, unfettered, free from all obligations (*Skeat*)

21. [It is a fever-fit with me, I am inactive, because the fever incapacitates me (emphatic) for exertion.]

[what is it with all the other princes? What is the matter with them? Observe the use of it.]

[Philip of France Philip II Augustus, son of Louis VII., reigned from 1180 to 1223 Richard's superior prowess and renown excited the jealousy of Philip, and he soon abandoned the campaign on the plea of ill health, leaving 10,000 men behind under the command of the Duke of Burgundy. It may perhaps be as well here to contrast the characters of Richard and Philip. The one was haughty, courageous, and magnanimous, the other affable, crafty, not devoid of courage, but willing to sacrifice everything to his ambition and love of wealth Richard was rash in his pursuit of glory and not seldom cruel Philip was cold and calculating, prudent and persevering in the extreme. Both of them were beloved by their subjects, but for different reasons Richard for his bravery and generosity, Philip for his affability and charitableness. The one was ever foremost in battle, the other in council. The greatest blot on the character of Philip is the base and unjust imprisonment of Richard, whose own fame is however somewhat stained by his cruelty] See Introduction.

[that dull Austrian Leopold Duke of Austria, one of the princes of the Crusade Vide Ch XI] See Introduction

[him of Montserrat (or Montferrat in Palestine) a Knight Hospitaller] See Introduction

[the Hospitallers. The Knights of the Hospital of St. John of Jerusalem First applied to those whose duty it was to provide hospitium (lodging and entertainment) for pilgrims. The most noted institution of the kind was at Jerusalem, which gave its name to an order instituted in 1118 called the Knights Hospitallers. This order was first called that of the Knights of St. John at Jerusalem, afterwards they were styled the Knights of Rhodes, and then Knights of Malta, because Rhodes and Malta were conferred on them by different Monarchs.] See Introduction

[the Templars or Knights of the Temple. A military order of religious persons Nine French Knights bound themselves, at the beginning of the twelfth century (1124) to protect pilgrims on their way to the Holy Land, and received the name of Templars, because their arms were kept in a building given to them for the purpose by the Abbot of the Convent called the Temple of Jerusalem. They used to call themselves the "Poor soldiers of the Holy City." Their habit was a long white mantle, to which was subsequently added a red cross on the left shoulder Their famous war cry was "Beauseant," from their banner, which was striped black and white and charged with a red cross, the word *Beauseant* is old French for a black and white horse After the abandonment of the Crusades the great wealth, rapacity, and insolence of the Templars brought them into general odium. On the accession of Philip IV of France, they were a body 15,000 strong, possessing 9,000 manors in Europe, and entirely exempt from the royal jurisdiction; Philip accordingly resolved on their destruction. In 1307 all the Templars in France, including Jaques de Molay, the Grand-Master, were thrown into prison, on the 22nd March, 1312, Clement V the first of the Avignon Popes, published a decree abolishing the Order of the Templars throughout Europe] See Introduction.

with all them. The usual expression is 'with all of them' or 'with them all'

palsy. A contradiction of 'paralysis' a disease characterised by loss of voluntary motion.

dead lethargy, utter inaction.

canker, corroding ulcer

eaten into the heart of, utterly destroyed

[false to the noblest vow ever knights were sworn to. The leaders of the Crusade were sworn to deliver Jerusalem out of the hand of the Saracens; by exhibiting lukewarmness in this holy cause they excited Richard's anger and bitter taunt of falsity to their vows]

Paras 22-26

22 take it less violently, do not get into such a violent passion, do not get so excited.

among the common soldiery. The decision of the council of warriors to retire from the siege of Jerusalem was the cause of much dissatisfaction among the common soldiers. "The Crusaders once more turned their backs upon Jerusalem, which they had sworn so often and solemnly to deliver, the soldiers totally unable to comprehend the policy or intentions of their leaders" (*Michaud*, Vol. I p 497) "The French soldiers uttered invectives and complaints against the decision of the council." (*Mills, Hist. of the Crusades*)

[mars the mainspring of their enterprise. In other words, You ought not to speak so harshly of them, but remember that you are their true leader, and that they are no more able to conduct the campaign without you than a watch is to work without its mainspring.]

[a mangonel, an engine of war used for battering down walls. Stones were hurled from it (A) Mangle appears to be derived from it, or is at least from the same root, viz, *manganon* the axis of a pulley Warton has the following note on the word in his *History of Poetry* "It is observable that *Manganum*, *Mangonell*, was not known among the Roman military machines, but existed first in Byzantine Greek, *magganon*, a circumstance which seems to point out its inventors, or at least to show that it belonged to the oriental art of war. It occurs often in the Byzantine tactics although at the same time it was perhaps derived from the Lat. *Machina* yet the Romans do not appear to have used in their wars so formidable and complicated an engine, as this is described to have been in the writers of the dark ages. It was the capital (chief) machine of the wars of those ages."]

23 no courtier, was not practised in the art of a courtier, which teaches one to speak in silken phrases and to offer delicate-flattery,

offered, presented itself Cf 'the occasion offers.'

spontaneously, without being premeditated, naturally, without any intention to flatter

vein, self-satisfaction, humour

[despardieux. A French oath. 'By the gods' Shortened afterwards to 'Par Dieu' Those who are curious on the subject of French oaths in general will find a good deal to interest them in Stoddart's *Glossology*, p 223, et seq.]

smoothly said, softly, pleasingly uttered

droop man, become listless and lose all its energy because one man is ill]

master stag, the principal stag in a herd of deer

phalanx, a compact body of soldiers drawn up in close order, hence, a number, as here.

25 giving his mental . . direction In the first instance he was irritated owing to the inactivity of the army, now his irritation was caused by jealousy at being deprived, through illness, of the honour of leading the army

[the last Sacrament, Extreme unction, a Sacrament of the Roman Catholic Church administered to a person on the point of death.]

26. [point to, indicate Philip as the proper person.]

Paras 27-31.

27. [and Navarre. Before Henry d'Albret, afterwards king Henry IV, ascended the throne of France, Navarre, was a small Kingdom. From it the Kings of France took the title of Navarre; but as Henry was the first to use the title, the expression in the text is an anachronism.]

[Dennis Mountjoie. This was the war-cry of the French. "The custom of the middle ages," says Grimm, "brought into use a separate war-cry for every party going into a battle. Of these the most celebrated in the early Frankish romances was *Montjoie!* (the *Mons Gaudii* of Du Cange,) sometimes written *Monsgoy* and sometimes *Monxoye*." Hence Professor Wilder, in 1793, predicting the restoration of the French Monarchy, said, "Instead of the tumult and din of their anarchy, the human voice divine may yet be heard. The ancient spirit may yet revive. The cry of *Bourbon nostre Dame!* and *Montjoie St Denys* may again resound through France"]

[His Most Christian Majesty. The title of 'most Christian King' seems to have been first conferred on Pepin le-Bref by Pope Stephen III. (714—768) and afterwards by successive Popes on successive Kings of France until at length it became a customary title of the King of France.]

[mouth-filling, high sounding-bombastic.]

[he might mistake the words, 'En arrière' for 'En avant'. He might cry out to his soldiers *En arrière* (i.e. 'back') instead of *En avant* (i.e. 'forwards').]

[his politic head, his wise, crafty mind.]

feudatories, vassals or tenants holding lands from their lord at first hand

pillaging his allies. This is no exaggeration. Philip on his return home invaded Normandy, and also induced John to seize the throne in Richard's absence

29 thick-headed, dull of perception.

[without thy indifference to danger and carelessness of offence. Not as fearless and as ready to oppose (and thereby offend others as you are)]

[I tell thee that Austria, etc. Big and strong-looking as he is, the Duke of Austria would do about as much execution in a battle as a wasp, and exhibit about as much courage as a wren.]

out upon him, away with him, an expression of dislike or contempt

flagon, a drinking vessel with a narrow neck, F *flacon* for *flacon*—Low L. *flasco*

Rhenish wine, a celebrated wine from the Rhine district.

give him . . drink, if you give him a flask of Rhenish wine he will be quite satisfied and want nothing more

[besmirched baaren-hauters and lance-knechts, literally, 'dirty-bearish idlers and spear-men, more freely, 'his dirty, bearish courtiers and troops.' 'Bären-hauter(s)' and 'lands-knecht(s)' would be more correct, but Scott uses the word 'lanz-knechts,' in his Essay on Chivalry and there calls them 'infantry' Flugel, in his German Dictionary, says that a 'lanz-knecht' is 'a lancer, spearman, pikeman'—In English a lancer means 'a horse-soldier' and each of the other words 'a foot-soldier']

[the Grand Master of the Templars, Giles Amaury, a fictitious character. An Amalric or Amaury was king of Jerusalem] The Grand Master of the Templars at the time was Robert de Sable. The character of Giles Amaury, as depicted by Scott, bears a strong resemblance to that of Odo de St. Amant, who became Grand Master in 1170. He was a brave, stern, and haughty man, and, as William of Tyre says, 'having neither the fear of God nor man before his eyes.' Grand Master, the title by which the chiefs of the military orders of the middle ages were known, also of some of the societies now existing, formed in imitation of them,

31 [Ha! Beau-Seant! This was the war-cry of the Knights-Templars. The Beauceant was their standard. It bore the motto, Non nobis, Domine, non nobis, sed nomine tuo, da gloriam"] See note on the Templars, *supra*] "A bipartite banner of black and white, which they call Beauseant, that is to say, in the Gallic tongue, *biensant*, because they are fair and favourable to the friends of Christ, but black and terrible to his enemies"

[no exception taken, no objection can be made.]

[the ordering of, how to draw up an army in line of battle] were it, would it be.

a worse Pagan Though professedly a Christian, yet possessed of worse vices of Paganism than Saladin

an idolater, etc. The Templars were accused of idolatry and all manner of crimes. See note further on,

Para. 32.

32 [The Grand Master of the Hospitallers. Gilbert d'Assaly was the Grand Master at this time]

not tainted by fame, has not an evil reputation

✓ heresy, doctrines opposed to the recognised doctrines of the Church.

33 made merchandise, made into saleable commodities for profit

[skippers, contemptuously used for 'sea captains.' The Venetians were the greatest merchants and traders in the world at the time.]

[Lombardy pedlars, contemptuous for 'money-lenders or bankers of Lombardy' Many of them set up in London and gave its name to Lombard Street. They introduced pawnbroking into England. From Lombard we also get the word *lumber*]

34. good man at arms, skilful soldier.

35. cunning. A cunning man is one who has always self in view; the cunning man seeks his gratification without regard to others. "*Cunning* can in no circumstance imaginable be a quality worthy a man, except in his own defence, and merely to conceal himself from such as are so, and in such cases it is wisdom" (Steele)

[popinjoy. This word comes originally from the Italian *papagallo*, i.e. talking cock, but the termination *gallo* was changed in French into *gay* or *geai*, a jay. The expression is applied to one "all noise and finery," a coxcomb]

politic, prudent versatile, turning easily from one thing to another Lat. *versatilis*,—*verto*, to turn

[change you his purpose. The *you* is a colloquial expletive, like *me* in, "Knock *me* at his gate." *Taming of the Shrew*, i 2. (q. v), and "He plucked *me* ope his doublet." *Julius Caesar*, i 2]

doublet, O. F. *doublet*, an inner (double) garment

hue of his . . . colours, the colour of the inner side of his clothes from their outer colour. The sense is you cannot know his thoughts and motives from his outward professions and conduct.

[a fine etc Understand 'He is']

[can bear him well in the tilt-yard, etc., exhibits himself to great advantage at tournaments, where only blunted weapons are used. Can bear him Supply 'one who']

at the barriers. To fight at barriers meant to, fight within lists. The barriers were erected at tournaments to prevent the knights crossing and getting out of their proper courses

[trenchers, plates, round pieces of wood like plates]

here we be three good Christians, etc. The student should read Gibbon, Ch. lix. He will find that Scott has not much exaggerated Richard's extraordinary readiness to attack the enemy however great the odds against him. Well might Gibbon exclaim, "Am I writing the history of Orlando or Amadis?" "After his (Richard's) return to Acre on the news that Jaffa was surprised by the sultan, he sailed with some merchant vessels, and leaped foremost on the beach. the castle was relieved by his preference, and sixty thousand Turks and Saracens fled before his arms. The discovery of his weakness provoked them to return in the morning, and they found him carelessly encamped before the gates with only seventeen knights and three hundred archers. Without counting their numbers, he sustained their charge, and we learn from the

evidence of his enemies, that the King of England, grasping his lance, rode furiously along their front, from the right to the left wing, without meeting an adversary who dared to encounter his career. Am I writing the history of Orlando or Amadis?" (Gibbon's *Roman Empire*, Ch lix.)

[pricks, rides, to prick is to spur, to goad. Prick is an old and poetical word for 'ride'; thus in the first line of the *Faerie Queene*

"A gentle knight was pricking on the plain"]

[unbelieving miscreants The word *miscreant* itself literally means 'unbelieving', 'an infidel', from *mis*, and *credere*; now used in the sense of 'wretch.' In like manner *libertine* meant only a *free-thinker*]

36 bear the heart of a man etc. A sarcastic and contemptuous hit at Richard who was called *Cœur de Lion*, and implying that the King had no great cause for exultation.

we shall end where we began, etc., we shall arrive at no conclusion, as no one is suited to lead the Crusaders to victory, except yourself and we shall have to wait for your recovery before we may hope to conquer Jerusalem and pray at the Holy Sepulchre.

Para 37.

[thick-witted, dull, stupid, blockhead]

Northern lord The capital being the centre of enlightenment learning and knowledge would take longer time to reach the more distant counties than nearer it.

his folly in the exaggerated opinion he has of his own abilities, and the poor opinion of that of all others

leading-staff, the staff of chief command, the commander-in chief's staff or baton

plucking trapping etc., stripping them of their self-assumed pretensions to leadership, and exhibiting them in their true colours like the worthless puppets that they are—Jackdaws in borrowed-feathers trappings, dress, finery—

what concerns it me? what is it to me?

what fine tinsel . . . in, what assumptions of greatness they indulge in. tinsel, a kind of shining and showy material overlaid with a thin coating of brass or silver, and of little value swagger, strut about pompously

weakness, failing (exhibited in my ambition to be the leader and my jealousy about others who wish to rival me.)

to lay lance in rest. See note on Ch I para ii. 'placed in rest.'

undergo my challenge, be challenged by me
pressed in, hurried in advance of me.

39. *Ielles*, the war-cries of the Saracens An onomatopœic word based on the cry of the Moslems *La ilaha illalla* (there is no god but God)

42 [I would you had the strength etc Spoken seriously by De Vaux, and meaning 'I wish you were strong enough, and in your usual health again.']

[himself again, in his usual health, as well as usual. The well-known saying 'Richard's himself again' is said by, or of another Richard, it occurs in Colley Cibber's play of *Richard III*—

"No, never be it said
That Fate itself could awe the soul of Richard
Conscience, avaunt, *Richard's I myself again!*
Hark! the shrill trumpet sounds to horse, away!
My soul's in arms, and eager for the fray."—V 5]

43 saluted, kissed

prithce, a corruption of *pray thee*.

not of Christendom, not such as are made by Christian people.

CHAPTER VII

ANALYSIS.

[Disunion between the English and Scotch Crusaders. Prejudice of De Vaux against the Scotch Sir Kenneth encounters De Vaux and demands admittance to the presence of the king De Vaux, questions him as to the nature of his errand, and requires proof of the trustworthiness of the physician whom the Scot would bring to the King They proceed to Sir Kenneth's tent to see the Knight's squire, who was lying ill of fever and under El Hakim's treatment The tent and its furniture described; appearance and conduct of El Hakim, who requests his visitors to leave the sick-chamber and return in the evening De Vaux offers to grant a license for Roswal, Sir Kenneth's greyhound, and they part good friends]

Motto — These lines occur in the *Ballad of Chevy Chase* (*Percy's Relics of Ancient Poetry*), ll 173-176 and run thus—

"There was never a tym on the march parts,
Sen the Douglas and the Perse met,
But yt was marvele, and the redde blude ronne not,
As the reane days in the stret"

There had long been a rivalry between the families of Percy and Douglas, which manifested itself by constant raids into each other's territory Percy of Northumberland one day vowed he would hunt for three days in the Scottish border, without con-

descending to ask leave of Earl Douglas. The Scottish warden said in his anger 'Tell this vaunter he shall find one day more than sufficient.' The ballad called *Chevy Chase* mixes up this hunt with the battle of Otterburn, which Dr Percy justly observes was "a very different event." (Chaucer, *chevachie*, a military expedition on horseback.)—*Brewer*.

the March Parts, the Borders (of England and Scotland) *March*, *A. S. mearc*, is a boundary or *mearing*, the *mark* in, *Denmark*, *margin*, *marquis*, *Mercia*, and *mark*, are all from the same root.]

[it was marvel, it was a wonder, it was strange]

[The meaning of the verse is, Whenever the English and Scotch met in battle, fierce was the fight, and the blood of the slain flowed like water]

Battle of Otterbourn, a border fight fought in 1388 between the Percies and the Douglasses. The Scots though inferior numerically won a decisive victory. "The battle of Otterburn", says Mr Burton (*Hist. of Scotland*) "has this much significance in history, that it marks the fading from the defences of Scotland of the dread of immediate absolute conquest by England."

Para. 1.

I **demesnes**, estates, cognate with *domain* (L *dominus*,) a lord)

grasping ambition of Edward I "By the untimely death of Alexander III, the maid of Norway, his grand daughter, remained sole and undoubted heir to the throne Edward I of England, the near relation of the orphan queen, instantly formed the project of extending his regal sway over the northern part of Britain by a marriage betwixt this royal heiress and his only son, Edward prince of Wales. In the meantime Margaret the young heiress of Scotland, died on her voyage to Scotland. A new scene now opened, for by this event the descendants of Alexander III, on whom the crown had been settled in 1284, were altogether extinguished, and the kingdom lay open to the claim of every one, or any one, who could show a collateral connection, however remote, with the royal family of Scotland. Many pretensions to the throne were accordingly set up, but the chief were those of two great lords of Norman extraction, Robert Bruce and John Baliol. Both barons resolved to support their plea with arms. and in the race of approaching civil war Edward I. saw the moment when that claim of paramount superiority which had been pertinaciously adhered to by the English monarchs, though as uniformly refuted by the Scot, might be brought forward as the means of finally assuming the direct sway of the kingdom" (Scott, *Hist of Scotland*, Vol. I. pp 59-60) Edward decided in favour of Baliol, and allowed appeal to be made to his court by the Scotch barons against Baliol. This soon caused war, and in 1296 Edward

conquered Scotland, deposed Baliol, and ruled the kingdom as his own. The Scots unable to put up with the tyranny of the English, rose under William Wallace, and on the execution of that leader, Robert Bruce (the younger) led the Scots At Bannockburn (1314), in which Bruce defeated the English forces under Edward II., the independence of Scotland was established.

envenomed, characterised by bitterness and hatred, **rancorous**; as the following incidents among others will show: the murder of the Scottish nobles by the English Governor of Ayr, the burning of the English in the Barns of Ayr under the orders of Wallace, the burning of the English Garrison in the Church of Dunnotar, the making of saddle girths of the skin of Hugh Cressingham the English Lord Treasurer of Scotland, etc.

as yet, wars between the two nations etc., Thus in 1089 Malcolm of Scotland had invaded England, in the Battle of the Standard (1138) David had sided with Matilda against Stephen, William the Lion of Scotland had been taken prisoner at Alnwick in 1174 and compelled to acknowledge Henry II as overlord. There were also numerous Border encounters between the nobles of the two countries

principles of fair hostility, without violating the principles of fair-play

[softening shades. The metaphor is taken from painting; war is always a dark picture, but in the wars between the English and Scotch, previous to those of Edward I., the honourable conduct and generous feelings exhibited by the two nations gave a 'softened shade,' i.e. a more gentle character, to the otherwise dark picture of the horrors of war]

[respect for open foemen, frank and honourable opponents of —

"Sir Rodrick marked, and in his eyes
Respect was mingled with surprise
And the stern joy which warriors feel
In foemen worthy of their steel."—

Lady of the Lake, [C v Stanza x.]

[qualify, moderate, lessen]

national emulation, desire to excel those of other nations, so as to do credit to their own

Paras. 2-4.

2 [William of Scotland. Called *the Lion* (1165-1214) An account of him will be found in Macarthur's *History of Scotland* pp 22-29] He succeeded his brother Malcolm IV as King of Scotland. In 1174 he invaded England and was taken prisoner at Alnwick (July 13) He was sent by the king of England prisoner to Falaise in Normandy; where, in Dec., 1174, a treaty was concluded acknowledging the supremacy of England over Scotland, and making all Scotchmen the vassals of the Eng

lish king This subjection lasted until Richard I restored Scottish independence for the sum 10 000 marks in 1189. He left behind him a reputation for energy of character and impetuosity. He was called *the Lion* on account of the device on his shield of a red lion rampant

[excepting as they bore themselves etc., except as they distinguished themselves by bravery, or the reverse, in battle] **disadvantageous circumstances** etc., the harassing of the Crusaders by the Saracens, and their hopelessness in capturing Jerusalem

3 [so i e, apt to take offence Here *so* has the force of a demonstrative pronoun] Cf —

"We think our fathers fools so wise we grow
Our wiser sons no doubt will think us so]

[the contending Roman chiefs The reference is to Cæsar and Pompey, of whom, as the Roman poet Lucan says, "Cæsar could bear no superior and Pompey no equal"—See Cæsar (*Ancient Classics for English Readers*) p 171]

brook, endure

charges and recriminations, accusations and the return of the accusations by further accusations

[lowered on, looked black at, scowled at. Cf —

"That grey crag, where, girt with towers,

The fortress of Nequium *lowers*

O'er the pale waves of Nar —Macaulay, *Lay of Horatius*.]

even between Danes etc. The Danes and Swedes are both of Scandinavian origin, and are thus closer kinsmen than the other nations mentioned, hence the force of *even*.

for the very reason, they seemed to hate each other all the more because they belonged to one nation

4 [vivid Note the unusual application of the word] Here used in its etymological sense of *living*, (Lat *vividus*,—*vivo*, to live) The usual sense is striking

[the old English Mastiff, *Old*, because long known in English A 'mastiff' is a dog of the largest size,—commonly used as a watch dog]

churlish, rough, savage

[the wicked . race etc The Scotch were such in De Vaux's opinion]

[a river, the Tweed]

[an imaginary line etc., the *marches* or boundary line between England and Scotland Cf *Henry V*, Act 1 sc 11]

waste and wilderness A description of the Border country, which consists of moor and morass.

secret soul, inmost recesses of his mind

[a downright Englishman, a man thoroughly English in all his views and feelings]

movement, emotion.

fair-spoken, smooth-tongued, bland.

proud and reserved character. From a sense of what was due to themselves, they were studiously polite to others

their frequent allies the French Whenever France intended striking a blow at England she preceded it by an alliance with Scotland, so that a common bond seems to have sprung up between the two countries This is noticeable throughout the early part of English history, but is more marked since the times of Edward II, down to Elizabeth In her wars with England Scotland was assisted by France,

[astutious, crafty, politic, astute. Gk *astu*, a city]

[lover whom he believed, etc. He felt confident that in a fair stand up fight the English would always get the best of it]

Paras 5 18

5 [encountered, met Used here intransitively.]

[non men to bear, not such men as would bear]

[it came to pass that. An idiomatic expression, meaning, matters became so bad, or grew so serious]

[the charity of Scripture, the charity spoken of in Scripture which "suffereth long and is kind." I *Corinthians*, xiii 4]

[the subordinate and limited virtue, almsgiving charity properly means love, lat. *caritas*, affection, but is often applied exclusively to a particular mode of showing love,—relieving the wants of others]

[by secret channels, etc., without the Scotch knowing from whom they received them]

6 [no mean proficient etc Warton, in his *History of English Poetry*, calls Richard a Provincial poet and states that he invited to his Court many minstrels or troubadours from France whom he loaded with honours and rewards Elsewhere he speaks of his proficiency in the minstrel art]

[shalms The spelling is corrupt It should be *shawms* fr. the Teutonic *shawme* A sort of pipe resembling a haut-boy]

an avenue of tents, a passage between two lines of tents

7 flags of truce, are white flags erected when hostilities cease and the combatants are in conference with each other

[the barriers, the limits of the camp]

8 [set down . . . as, took (him) to be]

[indifferently well, fairly, tolerably well]

for one of his country, taking into consideration he is a Scot

9 lowering port, sullen appearance or countenance. *Port* properly means demeanour

formal courtesy, ceremonious politeness.

[I have in charge, I am commissioned]

10 [Ha! An interjection indicative of intense surprise, either of pleasure or the reverse. Stoddart in his *Glossology* says—Thus, when Dr. Butts has shown King Henry the degrading way in which Archbishop Cranmer is treated by the Lords of the Council, the King exclaims in indignant surprise—

—‘Ha!’ Tis he, indeed!

Is this the honour they do one another?’

On the other hand, when Servilius applies to Lucius, with a message from Timon, he says, “may it please your honour, my Lord has sent—” Lucius, interrupting him, exclaims with delighted surprise,—“Ha! what has he sent? I am so much endeared to that Lord he’s ever sending!”]

[say your pleasure, etc., say what you wish to say. So=so long as, etc.]

on the king’s errand, on the King’s business

11 [touches, relates to]

12 [measured, surveyed, regarded him closely.]

leech, a physician.

[I had as soon, I should have as soon]

your bringing wealth, The taunt lies in the fact that the Scots were proverbially poor

13 [calmy A misprint for ‘calmly’]

Health to Richard . . . Christendom, if Richard recovers his health, Christendom will acquire glory and wealth

my time presses, I have not much time at my disposal.

14. [fair Sir A slightly sarcastic mode of address, almost equivalent to ‘my fine Sir’]

distinctly, definitely

a Northern hostelry, a Scottish inn

15 [pass over a bearing, excuse your deportment, ‘port.’—‘bearing,’ and ‘carriage,’ all convey the same idea]

inapt to endure, unlikely to tolerate

16 who will warrant, who will guarantee

18 as little as it deserved, very little.

[troop, used facetiously for ‘march’]

as if the hangman, etc., as if the hangman and himself were going to have a dance together

Paras 19-38

19 El Hakim, (Arabic) the physician

secret council, privy council. [The c mma after secret is a misprint in the text]

some order taken, some arrangements made.

20 [as speaking. Supply 'if']

vouch for, guarantee

bad faith, treachery.

anything pledged in war

21. with honour etc., staking my honour etc. as security for Saladin's good faith or sincerity of purpose.

22. the Scot for the Turk. The implication is that the one is as treacherous as the other

crave of you, beg of you to inform me.

23 to discharge towards, to deliver to.

25 [It may not be, it cannot be; *may* A. S. *magan*, is to be able, to have *might*]

26 I am, etc. De Vaux is offended because the Scot would not entrust him with the secret, although as a member of the privy council he was aware of important state secrets

27 [I know no. The usual phrase is 'I owe no'.]

[despatched,—to Engaddi, that is.]

I render my errand, I will deliver my message

28 [Ha! say'st thou? What! do you mean what you say? (said in utter astonishment)]

[him of Gilsland, myself]

they will come on evil, etc., they will come to grief if they attempt it against my wish.

✓ 29. closer and more opposite. Thus imparting to his action an air of defiance

not without . . . pride, showing that he likewise has his pride, as well as the nobleman he was addressing.

30. all Scots . . . birthright, are noblemen by being born Scots Ironical.

[something, somewhat]

sensible . . . injustice, realizing that he was not treating Sir Kenneth fairly

[colour rose, that his cheeks became red with anger

discharge your devour, do your duty (as a warrior).

31 [well then and let. 'And' is redundant. Since that is the case, let me, etc.]

my ancient gentry, my descent from an old and gentle family

[belted knight. "The right" says Brewer, "of wearing belt and spurs was restricted to knights. Even to the present day knights of the shire are 'girt with a belt and a sword,' when the declaration of their election is officially made]

[that which is to come, the next world.]

ministry, service.

✓ 32 ostentation, declaration

[a health. In the sense of 'life' or 'person.']

33 [had left. Better 'has left']

I nothing doubt. I doubt not at all

[warranted, guaranteed, proved, a Gallicism]

34 [to receive conviction, to be convinced]

35 [hesitated and coloured. Owing to his being ashamed that De Vaux should see how utterly poverty-stricken he was.]

[quarter. Probably a misprint for 'quarters']

feed not so high, do not live so luxuriously

a haughty emphasis indicating that though poor he was not ashamed of his poverty, which he did not choose to relieve by questionable means

36. [proverbial poverty See *Quentin Durward*, Ch II. paras 35 and 47] The causes of this poverty may be mentioned the poverty of the soil is well-known "the country is extremely barren Considered merely by itself, it is mountainous and sterile, nature has interposed such obstacles, that it was long impossible to open regular communications between its different parts Finally, and this, as we shall presently see, was a matter of great importance, the most fertile land in Scotland is in the south, and was, therefore, constantly ravaged by the English borderers Hence, the accumulation of wealth was hindered, the growth of towns was discouraged, by the serious hazards to which they were liable, and it was impossible to develop that municipal spirit, which might have existed, if the districts most favoured by nature had been situated in the north of Scotland, instead of in the south If the actual state of things had been reversed, so that the Highlands were in the south, and the Lowlands in the north, it can hardly be doubted, the most fertile parts of Scotland, being comparatively secure, would have been the seat of towns, which the active spirit of the people would have caused to prosper, and the prosperity of which would have introduced a new element into Scotch affairs, and changed the course of Scotch history" (Buckle, *Hist of Civilisation*, III 7]

[mortification, vexation, humiliation,—this is the applied meaning of the word In para 39, *infra*, it means maceration or subduing of the body]

37 [Fare as hard as we may, however poorly we may live The construction is, Let us fare]

[better Supply 'off']

[golden lamps and ever-green palms Alluding to the saints in Heaven as described in *Revelation*, vii 9]

38 [the rather, the more so]

[being. To be referred to 'him' included in 'his,'=since he was.]

[assumed, taken up. An unusual use of the word.]

Paras. 39-49.

[appearances here. That is, There was every sign of that poverty which formed part of the Crusaders' vow.] From what he saw around him Sir Kenneth's quarters afforded no signs that he was violating the laws of self-denial and abstinence from luxuries which Sir Thomas had just observed it was the duty of every Crusader to observe

[castramentation, measuring out of camps.] The art of pitching camp (Lat. *castra*, a camp, and *metari*, to measure off.

[ostentation. In=from, out of]

swallow tailed pennon. See note to Ch. I. para 5

placed by, stationed near.

knightly degrees, degrees of knighthood these were two: knight bachelor and knight banneret.

40 [Pity . . . is as nearly akin etc. Cf Southerne's *Oronoko*, Act 1 Sc. 1 "Pity is akin to love," and

Vio "I pity you"

Oh "That's a degree to love."—Shakespeare, *Twelfth*

Night, III. 1

also, Beaumont and Fletcher's *Knight of Malta*, Act. 1 Sc. 1

"Of all the paths lead to a woman's love

Pity's the straightest."

41, spread with an antelope's hide, covered over with the skin of a deer Instance of hypallage.

trimmed more softly, arranged with greater regard to comfort

courtly garments, costly garments worn when attending the King's Court.

on pacific occasions, in times of peace,

[let, notwithstanding that it was in an outward part of the hut.]

[buskin, a kind of half boot. The original buskins were thick sandals used by the Greek tragic actors to add to their height]

[a chaffing dish The word should be spelt with one 'f.' It is a kind of iron chatty for carrying about live coals in] Fr *chauffer*, to warm

original finery. tarnished, which was considerably worn out and had lost the fine appearance it had when new stag greyhound, a species of large powerful greyhound used for hunting deer

deep chest, broad and far downward extending chest hence, one which emits a low sound.

couching, bending down

42. cross legged, with legs crossing over each other.
 tolpach, a Tartar hat, made of black lamb's wool.

Astracan, a town situated near the Caspian Sea.
 lineaments, features.

splendid formalities, magnificent ceremonies.
 presence-chamber, the state room of a sovereign in which
 he receives ambassadors, hears complaints etc.

43. [six nights before. 'Before' is redundant and would
 now be considered unidiomatic]

44. [gear, furniture, things; applied as a general term to ins-
 truments, trappings, appliances, here the meaning is 'state of
 affairs.']

[evil=ill, badly]

[brackish, somewhat salt] Du brack, briny, nauseous; older
 form wrack, a wreck

46. taste not? do they not taste?

clyde, a river in Scotland

48. [Issa Ben Miriam, Jesus Son of Mary]

[we honour as you. We, i. e. Mahometans After 'you'
 supply 'do']

not with . . . , superstition. The Mahommedans regard
 Jesus as a prophet merely, whereas Christians worship him as
 the son of God

muezzin, a Mahommedan official attached to a mosque, whose
 duty it is to announce to the public the hours of prayer Arab
 muazzin, muzzin, 'a public crier,' *uzn*, 'the ear' "Daily bet-
 ween dawn and sunrise the faithful muezzin goes to the tower
 wherever the religion of Islam is professed and cries 'Allahu
 akbar! . . . Prayer is better than sleep! There is no God
 but Allah! He giveth life and he dieth not! O thou
 bountiful! Thy mercy ceaseth not! My sins are great,
 greater is thy mercy! I extol his perfection! Allahu
 akbar!' At the other appointed hours he likewise utters his
 well-known but peculiar cry, and in whatever place the Moslem
 may find himself at the moment he drops into the attitude
 prescribed for worship and repeats the words that his religion
 directs shall be said —

'La illah il' Allah! The faithful heed,
 With God and the Prophet this hour to plead,
 Whose ear is open to hear their need'"

(Gilman's *Saracens*, pp 109-10).

minaret, a slender lofty turret, generally part of a mosque,
 rising by stories and encircled by one or several balconies It
 is from here that the muezzin calls the faithful to prayers

49 the sick-chamber physician, the authority of the
 physician is supreme in the chamber of the sick

Paras. 50-60.

50. with the air of, in the manner or attitude of.
something on his mind, something to mention.
pressed, run, rushed.

rough, shaggy

endlong, lengthways.

esplanade, an open space for walking or driving in.

transgressing . . . pennon, going beyond the limits over which his master's pennon held sway.

moved him . . . self-control, caused him to act in a manner so unusual to his usual sedate behaviour

51. of course. The chase was one of the favourite pastimes of the nobility, and the Normans were passionately addicted to it.

52 staunch, strong and trusty

speaking in all honour and kindness, being prompted to refer to the matter from motives of honour and friendship

Master of the Horse, the officer who superintended the King's stables, kennels, etc.

53 the forest laws. On the establishment of the Norman Kings in England, it has generally been supposed that the property of all the animals of chase throughout the kingdom was held to be vested in the crown, and no person without the express licence of the crown was allowed to hunt even upon his own estate. But this is rather a conjecture deduced from the supposed principles of feudalism, than a well-established fact, . . . all that we can affirm is that after the Norman conquest the royal forests were guarded with much greater strictness than before, that their number was extended . . . that trespassers upon them were punished with much greater severity" (*Political Cyclopædia*)

not yet been the last, i.e. has been one of the first.

bar my recreation, interfere with the manner in which I amuse myself

54 with your good leave, with your permission, if you have no objection. De Vaux's remarks are made in a kindly spirit here.

[a pratection . . . here, a licence from the King for Sir Kenneth's keeping the grey-hound]

55 equerries, officers of princes or nobles, who are in charge of the stables

prickers, prop. those who wear spurs, hence, light horsemen, riders

[find . . . at disadvantage, catch her unawares, when one was by to protect her, and subject her to the laws of the

chase. See *Ivanhoe*, Ch. I, para 10 "The Ranger of the forest that cuts the foreclaws off our dogs." "The disabling dogs, which might be necessary for keeping flocks and herds, from running at the deer, was called *lawing*, and was in general use. The Charter of the Forest, designed to lessen these evils, declares that inquisition, or view, for lawing dogs, shall be made every third year, and shall be then done by the view and testimony of lawful men, not otherwise, and they whose dogs shall be then found unawed, shall give three shillings for mercy, and for the future no man's ox shall be taken for lawing. Such lawing also shall be done by the assize commonly used, and which is, that three claws shall be cut off without the ball of the right foot." (Scott's note to *Ivanhoe*)

Roswal, the name of the dog

ill might come of it, evil might result from it

of my housekeeping, of my household management. De-
Vaux had noticed a piece of dried venison hanging in the
tent.

purveyor, one who sees to the supplying of provisions.

minstrel fable, the fable told by the minstrels.

[the fable. No 95 of *Æsop's Fables*, entitled *the Lion and other Beasts Hunting*—It runs as followss—"The Lion and other beasts formed an alliance to go out a hunting. When they had taken a fat stag, the Lion proposed himself as Commissioner, and dividing it into three parts thus proceeded. 'The first,' said he, 'I shall take officially, as king, the second I shall take for my own personal share in the chase, and as for the third,—let him take it who dares.'"]

[hard enough to come by, not easy to obtain.]

56 [vert and venison, the chase, hunting *Vert*, Fr *vert*, green, is applied to trees or a 'green-sward' affording a covert for deer, *venison* (Lat *venatio*, hunting), now restricted to the flesh of deer]

turns the very brains, goads them almost to madness, causes them to act as if they were not sane men. The fascination for the chase which possessed the Normans made them act in a most cruel and unjust spirit to others.

57. yeomen, small landed-proprietors next in rank to gentlemen

stout, bold

[Robin hood, a famous English outlaw, whose exploits are the subjects of many old ballads and traditionary stories. Little John was the most noted of his followers.] In *Ivanhoe* Scott gives an account of his achievements which is based chiefly on the account of the outlaw contained in Percy's *Reliques of Ancient English Poetry*, and chiefly on Stow's account of Robin Hood quoted therein "In this time [about the year 1190, in the reign of Richard I] were many robbers and outlaws among

the which Robin Hood and Little John, renowned thieve continued in woods, despoiling and robbing the goods of the rich. They killed none but such as would invade them, or by resistance for their own defence. The said Robert entertained an hundred tall men and good archers with such spoils and thefts as he got, upon whom four hundred (were they ever so strong) durst not give the onset. He suffered no woman to be oppressed, violated, or otherwise molested. poor men's goods he spared, abundantly relieving them with that which by theft he got from abbeys and the houses of rich carles whom Major (the historian) blameth for his rapine and theft, but of all thieves he affirmeth him to be the prince, and the most gentle thief"—*Annals* p. 159 . . . A question of considerable interest is the date at which Robin Hood flourished. In our own sceptical age his very existence has been questioned. He is regarded by Andrew Lang as 'the idealised outlaw of popular poetry, with no particular divine or human prototype.' Mr Lang further suggests that some elements of his history are to be associated with the mythology underlying the idea of the *May King*, who according to Mr. Fraser's *Golden Bough* is to be regarded as a relic of a very ancient cult of a spirit of the woods. Major, already mentioned, gives it as his opinion that Robin Hood flourished in the time of Richard (1189-1199). The earliest notice of him occurs in *Piers Plowman* which dates from 1377. There was probably some foundation in fact for the Robin Hood legends, a mere ground work of truth, but on this has been reared a huge superstructure of pure myth and fancy. His principal companions, according to these legends, were Little John, Scarlet, Much, Reynold, Friar Tuck, Maid Marian, and Gilbert of the White Hand." (Prof. Robertson's *Notes on Ivanhoe*)

wild work In allusion to the Forest Laws [which De Vaux characterises as the result of folly and madness.

shrugging his shoulders: by way of implication that it was a matter in which he and others were helpless and could do nothing.

["a mad world, Sir." There is a comedy by Thomas Middleton (1608) entitled "A mad World, my Masters," See also *Shakespeare King John*, Act, 11, (last speech)] The sense is 'The world appears to be going mad, if we are to judge from the behaviour of these Norman nobles and princes in this matter of the chase

vespers, the time or hour of vespers or evening service. *Gk Hesperos*, the evening star

were it no offence, if it will not offend you by my doing so. This was a delicate matter to speak of to the proud Scot, but De Vaux put it as carefully as possible so as not to hurt his susceptibilities.

mend your cheer, improve your fare, provide you with better food, *cheer*=fare provisions.

[Roswal . . . weeks, the greyhound has killed enough to last for two weeks]

/larder, provision room, hence, stock of eatables.

dry venison Dried venison lasts for a considerable time.

60 informed . . . length, obtained more detailed information.

credentials, letters or documents which prove the good faith of the holder and thus give a claim to confidence.

CHAPTER VIII.

ANALYSIS.

[Conversation between Richard and De Vaux about Sir Kenneth's story The baron gives the physician's letters of credence from Saladin to the King, who reads them and orders El Hakim to be brought. De Vaux hesitates to do so, and consults the Archbishop of Tyre about his doubts, the latter re-assures him, and they both proceed to the Scottish Knight's tent Conversation between the Archbishop and El Hakim; the Bishop and De Vaux are convinced of the physician's being in possession of a wonderful medicine, having seen the effects of a draught which he administered to the sick squire. Surprise of the Archbishop on learning that Sir Kenneth had returned to the camp]

Motto. The motto is taken from Book XI. ll 636 637 of Pope's translation of the *Iliad* of Homer The physician referred to in the *Iliad* is Machaon, the famous Greek physician, who is wounded by Paris with an arrow, and Idomeneus anxious for his life, directs Nestor to remove him from the field of battle to the ships, informing him that the life of a physician is more valuable to the welfare of the people than whole armies. The *Iliad* is a celebrated Greek poem ascribed to Homer, consisting of twenty four books. The subject of the poem is the Trojan war during the siege of Troy

weal, welfare, state of being well. A. S. *wela* wealth, bliss.

Paras. 1-6.

1. [tall, brave, valiant; *tall* is frequently used in this sense in old writers—

He's as *tall* a man as any's in Illyria

Twelfth Night, 1, 3]

[true, honest, trusty —Cf *Love's Labour's Lost* iv, 3 And,

"We will not wrong thee so.

To make away *true* man for a thief." Marlowe's *Edward the Second*]

jealous Borderer. Sir Thomas as an English Borderer was naturally suspicious and jealous of Scotsman, of whom he did not take the king to have a good opinion

I live them, living in the vicinity of the Scots my experience teaches me that they are not trustworthy, which might not have been the case had I lived farther away and known less about them

[fair and false, fair-spoken, but false to their word.]

were he a devil . . . Scot, even if he were a devil besides being a Scot, I must acknowledge that he has the characteristics of a brave man

that I must needs . . . conscience, if I speak honestly I must acknowledge that of him.

3 carriage, bearing, behaviour.

how sayst thou? What hast thou to say?

4. borne himself, conducted himself (as a knight)

full well, very highly.

5. ourselves. The more correct expression would be *ourselves*, as used by royalty, and by editors of papers

liegemen, vassals, subjects

but a vapour, which is as substantial, and passes away as quickly as a vapour. Cf. Marcus Aurelius, *Meditations*, iv 35: "All is ephemeral, = fame and the famous as well." Also Shakespeare, *As You Like It*, II vii, 152

"Seeking the bubble reputation
Even in the cannon's mouth"

6. [the very breath of his nostrils, his life, that without which he could not live See *Genesis*, ii. 7 'And the Lord formed man . . and breathed into his nostrils the breath of life, and man became a living soul']

the royal confessor, the king's confessor or priest to whom Richard used to confess his sins.

to place this temporary self-abasement etc., to account for this passing self humiliation as the result of the priest's religious exhortations.

Paras. 7-12

7. [leading staff, baton, military staff of command]

[fool's bauble. The bauble was a short stick, ornamented with an ass's ears, carried by licensed fools. (French *bâbale*, a plaything)] The sense is I should be worse than a fool had I not noticed the bravery of this knight.

had ere now tasted of our bounty, would have before now received our recognition and reward.

overweening, conceited

8. change to one of anger.

✓ transgressed your pleasure, etc, acted in such a manner as to incur your displeasure. by encouraging his offence. De Vaux entirely misunderstands the king's meaning. He imagines the king is displeased at the Scots usual haughty bearing and his disobedience in keeping a hound without the king's permission

10 [pardon me to remind. We should now say 'my reminding'] There is here a confusion of two constructions, viz., 'Pardon me for reminding you' and 'Permit me to remind you'

by mine office, etc As Master of the Horse

gentle blood, good family

[them Dative for 'themselves']

cherish, keep up, encourage

✓ venerle, hunting An old Norman French word. (French from Latin *venor*, to hunt)

to have maimed in accordance with the Forest Laws. *To maim* is the correct construction

12 [of Heaven, of God, i e, God has formed this hound in the most perfect shape It is one of God's most perfect creations] Scott's well known fondness for dogs is clearly exhibit in this passage. Of staghounds he was particularly fond. The first one had was given him by M. Donell of Glengarry, who possessed famous breed "the noblest dog ever seen on the Border since Johnnie Armstrong's time, between the wolf and deer greyhound, six feet long from the tip of the nose to the tail, and high and strong in proportion, quite gentle, and able to eat off his plate without being at the trouble to put a paw on the table or chair"

an enthusiast in field sports, passionately addicted to the sports of the field, such as, hunting, falchry, etc.

stern, hind part of the body

shaded into grey, the colour gradually changing from black to grey.

[cote, to come up by the side of, to overtake, to pass by, a hunting term, Fr *cote*, the side. Cf 'coast']

Paras 8-25.

13 to depend upon, to be subject to, to serve
ungovernable, without restraint.

[game, wild animals fit for food, often protected by law, and hunted at certain seasons.]

[to, let us turn to,—let us consider]

[piece of Heathenesse, Heathen person.] He refers to the physician.

15 [Sdeath An oath, probably a contraction of 'By God's death' The evil custom of swearing by various parts of Chris's

body was prevalent in the Middle ages, though strictly forbidden by the Church. The curious may consult Stoddart's Glossology, (Ed 1858,) page 221.]

16 in case infection, lest she should contract the infection. looked in to, more carefully or thoroughly investigated.

18. [melee. French, 'confused fight.']

[errant knights. In France, from 768 to 987 the land was encumbered with fortified castles, in England this was not the case till the reign of Stephen. The lords of these castles used to carry off females and commit rapine, so that a class of men sprang up, at least in the pages of romance, who roamed about in full armour to protect the defenceless and aid the oppressed.]

21. [atabals, kind of tabors or small drums used by the Moors (See under tabour in Chambers, *Etym. Dict*)]
letters of credence, credentials.

22 Loredani. The name of the interpreter
scroll, a roll of paper or parchment, a writing in the form of a roll.

24. [Out upon the hound, shame upon Cf *Facrie Queene*, vi 20, and the *Lady of the Lake*, Canto v, Stanza xix Cf also
Out upon time 'it will leave no more
Of the things to come than the things before.

Byron's *Siege of Corinth*, Stza xviii.]

by way of interjection, by way of an exclamation 'thrown in between,' in which etymological sense the word is used

Melech Ric, King Richard *Melech* is the Arabic for king or prince. This is the name by which the Saracens called Richard greeting, salutation.

mediciners, physicians, doctors

Adoubec el Harkim Adoubec the physician.

before whose face. . . sick chamber. Metaphorical
signifying, whose skill drives away death.

[the angel Azrael etc.: that watches over the dying and takes the soul from the body]

virtues, properties, medicinal and other properties

written on his forehead, that is, predestined by fate, which is supposed to set its seal on a man's forehead,

do service. . . valour, be of service to one so great and valiant.

Frangistan, the country of the Franks or Europe.

die the death. . . task master, die on a bed of sickness like an over-worked and worn slave

25. Hold, hold, stop, stop

recant his errors, renounce his mistaken beliefs.

[before, in front of, held up as a cross, the Christian symbol] from my own helmet. The water for baptising the Sultan would be brought in Richard's helmet.

cleansing. because the waters of baptism are said to wash away the sins of the baptised person.

[delay a conclusion etc., delay to bring about such a pleasing result.]

Para 26 33.

26 saw some accession of fever, saw that Richard was getting feverishly excited. accession, increase.

overflow of confidence, outburst of confidential sentiments [bethink you, consider]

is a pagan and therefore treacherous Such was the belief of the Christians.

28 wait the issue, wait and see the action

worthy. . dog, I would deserve to die like a dog

make shipwreck of, wreck, destroy

30 lies at pledge, is subjected to risk.

31 murrain, an infectious disease among cattle. O. F. *morine*, a carcase of a beast, murrain,—O. F. *morir*, to die—Lat *mori*, to die

[tambours, French for 'drum']

[32 churchman, ecclesiastic, priest, confessor]

something burdened in conscience, somewhat troubled in conscience, he experienced scruples of conscience

33 Archbishop of Tyre, usually called William of Tyre, born about 1137, became Archbishop in 1157

[33. lightness, levity]

as propriety permitted etc., as he could in a becoming manner exhibit without shocking the religious susceptibilities of a layman who was ignorant and superstitious, *layman*, (Gk.) *laos* people) one of the ordinary people, as distinguished from the clergy

Paras 31-41.

34 [the ship of Alexandria, etc, Acts xxviii, 6, 31]

Unless these men etc. In reference to an incident that occurred during St. Paul's voyage to Rome where he was sent under guard from Jerusalem, having been accused of sedition and having appealed to Rome On the voyage they were overtaken by a storm 'Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern and wished for the day And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would cast anchors out of the foreship,

Paul said to the centurion and to the soldiers. Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off." (*Acts xxvii.*, 29-32)

without scandal, without anyone's religious feelings being shocked

quad erat etc., which was to be proved.

35. [moved by the Latin quotation. With De Vaux it was 'omne ignetum pro magnifico,' like] the audience of Goldsmith's Village Schoolmaster]

did not understand etc. The education of a knight, so far as letters were concerned, was meagre indeed "His childish years would be spent in his father's castle, hunting and hawking with his parents, till when twelve years old, he would be sent from home to be trained in knightly accomplishment's at the court of some great Knight or King. Letters, too, were not neglected, for some tincture of Latin and French was a necessity." (*Archer and Kingsford's Crusades*, p 283) The Latin and French, however, was not always learnt, and when it was, was very little indeed. Many of them did not know even to sign their names.

✓ 37. [It is a dish etc this letter is written in a strain sur to please the King]

[curious, skilful]

temper them, so prepare them by mixing other substances.

forgive me : for not having thought of this, and risked my life

38 [wend we, let us go on]

✓ [hold ! stop a little]

[pouncet box, a box perforated with small holes for carrying perfumes. Cf. *1 Henry IV.* i 3]

[rosemary. The herb has a pungent smell, and was used to drive away bad odours. As an old 17th Century writer says —

"It is very medicinable for the the head "]

39 [lordship, bishop's are so styled They are lords spiritual]

40 blushed, with shame at his own timidity.

41. [charges of weight, important business]

esquire of the body, the squire, who is a personal attendant of the knight.

Paras. 44-54.

44 cope a kind of cloak worn by priests

[goodly, valuable, good refers to moral or intrinsic worth goodly to such qualities as are seen at a glance it is generally applied to what is large and is less definite than good]

[Thrown back for heat, Thrown back for coolness 'On account of the heat would be better.]

when he so inclined. The usual form now is 'when he was (or felt) so inclined.'

acolytes, inferior church officers, whose duty it is to serve the priests in matters connected with the ministry of the altar Gk. *akolouthos*, an attendant

peculiar to the East. The umbrella was not at that time known in England but is only a comparatively recent introduction which came into use in the 17th century

[umbrella. Fr Lat. *umbra*, shade. The original use of *umbrellas* was doubtless to give shade from the heat of the sun. The word affords us an instance of *generalization*, as we now apply it to what protect us from the rain, as well]

palmetto leaves, leaves of a species of palm

45 honourable, respectful

47. [Ulemat See *ulema* in Websters Dictionary] *Ulema* among Mahommedans, is one learned in theological lore]

48 and gigantic etc Should be 'and the gigantic, etc, as they were two persons and not one

striking, noticeable, that caught the eye

[bonnet, head covering]

49 [youth, youthfulness]

[50 Hegira Arabic *Hajara* to remove The epoch of the flight of Mahomet from Mecca, whence he was expelled on 16th July 622. From this event all Mahometans reckon] A hundred revolutions of the Hegira would be a hundreds years

51, doubtfully, incredulously

52 ocular proof, proof visible to the eye

54 sergeant, hire, used in its etymological sense of 'servant'. (Lat. *servire*, to serve) The usual meaning is a non-commissioned officer in the army

[Nazarene . steel, the medical skill of your Nazarene the art of physicians has been as effective in protecting the patients as a silken doublet would be in protecting one from a lance thrust, wasted, thinned by loss of flesh, emaciated,

shanks, legs, prop lower part of the legs A S *sceanca*, *scanca*, bone of the leg, The legs of a crane are long and slender

Death him Death is here personified, and represented as having laid hold of his victim to carry him away

had Azrael couch, had he been in his last throes, had he been at the point of death

reft, torn, p p of *reave*, to take away by violence, A. S. *reafian*, to rob, lit. 'to strip'

the critical minute, the moment when the disease will take a turn for the better or worse. Paras. 55-63.

Paras 55-63.

55 [astrolabe, an instrument used chiefly for taking the altitude of the sun]

contempt and indignation, contempt for what they considered superstition, and indignation for having done it in their presence

56 aromatic distillation, an essence with a strong aroma, or smell.

he was a ghastly spectacle, he presented a ghost-like appearance, emaciated, pale, and hideous looking

cartilage, a tough, elastic substance, softer than bone.

wandered, gazed wildly about

57 vassal, servant.

59 [Thou hast it, you are right.]

[Benedictio etc., the blessing of the lord be with you]

without approaching : owing to fear of contracting the fever

63 pass with you, pass from this tent to the king's, with you, go with you

elixir, a tincture, a quintessence, a substance which invigorates. The name was once applied to a supposed liquor believed to have the power of prolonging life or of transmuting metals. Arab *el-iksir*, the philosopher's stone, from *al-*, the, and *aksir*, quintessence

Paras. 64-80.

64. gourd A gourd is a large fleshy fruit ; hence, the rind of a gourd used as a drinking-cup

effervescence, a hissing and frothing up

68 [have him, take him away]

[presently, immediately, at once] This word was once in meaning as well as in form the adverb of *present*, and meant 'at the present time', 'now,' but our modern use bears witness to our procrastinating propensities, the *presently* of to-day referring to a very indefinite future. But this is not so in Old Writers, and in the two or three places in the New Testament where the word *presently* occurs, the passage has lost its force from the modern usage only being in the mind of the English reader — "*Presently* [*parakrema*, 'on the spot,' 'at once'] the fig tree withered away — *Matt*, xxi 19 "Him therefore I hope to send *presently* ['on the instant,' 'at once'] is the meaning of the Greek, 'so soon as I see how it will go with me — *Phil* ii 23 (See also *Matt* xxvi, 53, where 'he shall *presently* give' very well represents the original in its old sense, but very feebly in its modern sense. Though *presently* has

lost its primary and essential meaning, here in India its old sense is preserved, and we find it used occasionally as equivalent to 'at the present time; a landlord will advertise that his house ~~presently~~ occupied by Mr. Blank, is to be let from such a date.]

[I will put himself past the power of medicine, I will kill him]

73. soporiferous, inducing sleep Lat sopor, sleep, and fero, to bring

73 a soothing falsehood, a lie told with the object of relieving a person's anxiety. The Archbishop imagined that the Scottish knight had not yet returned from his mission to Engaddi, but that De Vaux had said so only to pacify him.

77. perturbation, agitation.

[what signified etc., of what importance was his return in comparison with—(to) the skill of etc.]

79 [here, in this return of the knight's.] The Archbishop is afraid lest the Scottish knight not reporting his arrival to the Council might upset their plan, especially if Richard happened to learn of it, and in his usual impetuous manner endeavoured to have his own way

80 serf, a slave attached to the soil, or sold with it.

CHAPTER IX. ANALYSIS.

[De Vaux suspects that the cure performed by El Hakim was only a trick, and that the Bishop and Sir Kenneth were accessories to it. Meanwhile, the king having sent for the Knight of the Leopard, enquires of him by whose authority he went to Engaddi and the object of his visit, their conversation. The Grand Master of the Templars and the Marquis of Montserrat come as a deputation from the Council to Richard; appearance and character of these personages. El Hakim enters the royal tent, the Grand Master and the Marquis endeavour to dissuade the King from placing himself in the hands of the infidel physician, and are equally unsuccessful with De Vaux. Richard takes of the draught prepared for him by El Hakim]

Motto — prince of leeches, a very skilful physician

cold rheum, cold, catarrh Cold because caused by cold

podagra, gout, gout in the foot, Grk *podos*, foot, *agra*, a catching

hot because accompanied by inflammation and fever

do but look on him and quit etc A metaphorical way of saying 'no sooner he treats a patient they get rid of their disease'

Paras. 1-6.

He had . . . capacity : . battle, he had little confidence in his ability to do anything, except on the battlefield.

conscious of . . . intellect, knowing he did not possess a very keen mind, knowing he was dull of intellect.

[of livelier imagination, of quicker intellect.]

made the subject of speculation, tried to enquire into and explain.

abstracted, removed from.

[the motions. Rather 'the movements.']

[within the circle of gentle blood, among knights and gentlemen].

passively beholding . . . events, looking at events happening before him without being interested or desirous of taking any intelligent part in them.

spirit toiled . . . cause, his mind strenuously endeavoured to understand what had caused the archbishop to act in the strange manner he had done.

2 [at once, suddenly]

[accessary. Read 'accessory' i. e. giving his aid.] The simple infinitive form is preferable to the perfect.

[the flower of Chivalry. Cf. Scott's Battle of Bannockburn in *The Lord of the Isles*, Stza. xxxiv, where Argentine is described 'of chivalry the flower and pride.]

ideas of perfection . . . further, he could conceive of no qualities more perfect.

unworthily, undeservedly.

3, prelate as he is, although he is high church dignitary (and should be above such things).

4. hypothesis, a proposition not proved, but assumed for the sake of argument.

dictated . . . belief, made him feel certain.

a set of ingredients, a composition made up of certain component parts, a mixture

[bluntly, in a rough straight-forward manner]

5. betwixt the impatience . . . disposition, his feverish restlessness combined with the natural impetuosity of disposition.

[the breviary of the priest etc. Every means had been tried to soothe Richard and rid his mind of its impatience and irritation, first by prayers, then by tales, then by the music he loved so well] breviary, a book containing the daily offices of the Roman Catholic Church

clerk, here used in its old sense of one who can read, a scholar.

[his favourite minstrel. This was Blondel de Nesle. As he was absent at this time there seems to be an oversight here on the part of Scott. See Chapter xxvi., para 6]

particular, detailed

6 as one who was no stranger etc., in the manner of one who was accustomed to being before kings He was aware of all the formalities, and conducted himself with grace and ease, not awkwardly as one would do who was not accustomed to being in the presence of royalty

[tenacious. Insert as before this word]

Paras 7-19.

7 From whom etc., who knighted you?

8 [from the sword of. See note on 'a dubbed knight,' II 8]

9 [in press of battle, in the thick of the battle, where the fight was furious.]

when most need there was, when the occasion demanded the greatest valour

thou hadst not been yet to learn, you would not have been yet in ignorance, you would have known before now.

the presumption He refers to Kenneth's aspiring for the love of Edith, which had not escaped the king's notice.

challenge, call for, demand

10 falcon glance. The falcon is a very keen far-sighted bird

penetrate . . soul, read his most secret thoughts and emotions

disconcert, confuse

11 public ordinance, law publicly proclaimed

12 [smiled inwardly Because he was pleased at his own discernment.]

turn accusation, the alteration of the subject for which he had vaguely accused him

13 So please you, if it please you In Elizabethan English *so* is used with the future and the subjunctive to denote 'provided that', 'if' Cf *Romeo and Juliet*, iii 5, 18 "I am content so thou will have it so"

[credit of the Lombards, credit with the money lenders. The first bankers were from Lombardy and set up business during the middle ages in Lombard-Street, London]

14. [It skills not, it matters not A S *scylan*, to diminish The expression is archaic and belongs to the 16th century, if not earlier Cf Spenser's *Faerie Queene*, Book V, canto iv Stza iv] "Thou now it little skill" (Spenser)

[that which is fittest Cf *Deuteronomy*, xii 8]

15 [and. Equal to the modern 'if'. and please you=if you please. See *Shaksp. Gr.* para. 101.]

[list, are willing, and list=if you are willing.]

[a falcon on fist. Falcons were carried on the hunters' hands in mediæval times]

[mess, dinner table]

16 I dread me, I fear. *Me* is expletive.

wot, know. (obsolete).

said abroad, rumoured.

line of Anjou, the Plantagenets, who were the descendants of Geoffrey, count of Anjou

least, most insignificant person.

19 part, business

[potential, powerful, influential.

evil example, viz of disobedience of orders, which in a soldier is a most serious offence

Paras. 20-31.

20 [reckon roundly, have a severe reckoning; whom have to call to a severe account for their conduct.]

21 were best asked, would be best inquired of.

render, give

22 palter, trifle, equivocate.

ill for thy safety, dangerous for you

regardless thing, thing of no value

24. By the mass. An oath The mass is a solemn religious office in the Roman Church

[Hark thee, listen, the *thee* is colloquial and incorrect, it appears to be used from analogy with *thee*, found with other neuter verbs that take a reflective pronoun after them, e. g. 'Get *thee* hence,' in like manner 'fare *thee* well' is incorrect, though usage and authority have established it.]

hardy, brave, valiant dogged, obstinate, surly.

[in the main, on the whole] All things considered necessity of state, political exigency.

[I have re-established, &c The reference is to the 'Convention of Falaise, the hard terms of which were most humiliating, both to him and to Scotland. He, William, was to hold his kingdom on the same terms of vassalage as those by which he held Lothian, and as a token of further dependence his barons and clergy were also to do homage to the English King, who was to be put in possession of the principal strongholds. His brother David, Earl of Huntingdon, and twenty-one other barons were to remain as hostages till the strongholds were given

up, and on their release each was to leave his son or next heir as a warrant of good faith. The homage was performed in the following year, when William met Henry at York; and the King of Scots, with his earls, barons, free-tenants, and clergy, became the liegemen of the King of England in St. Peter's Minster. The clergy swore to lay the kingdom under an interdict, and the laity to hold by their English over-lord, should William prove unfaithful to him. This treaty remained in force till the death of Henry in 1189, when Richard of England, who was in want of money for his Crusade, released William, for the sum of 10,000 marks, from these extorted obligations and restored the strongholds, though he refused to give up to him the coveted earldom. (Miss MacArthur's *History of Scotland*.)

homage upon, Homage to A slip on the part of Scott, owing to the proximity of *claim*, which takes upon.

unjustly forced on you. Richard's instrument of cession runs thus: "Moreover, we have granted to him an acquittance of all obligations which our father extorted from him by new instruments in consequence of his captivity."

Independent friends. "This generous behaviour of Richard of England was attended with such good effects, that it almost put an end to all wars and quarrels betwixt England and Scotland for more than a hundred years, during which time, with one or two brief interruptions, the nations lived in great harmony together" (Scott's *Tales of a Grandfather*)

25 **ravaging your frontiers etc.,** "Nothing was so much at his heart, as what was then called the Holy War, that is, a war undertaken to drive the Saracens out of Palestine. For this he resolved to go to Palestine with a large army, but it was first necessary that he should place his affairs at home in such a condition as might ensure the quiet of his dominions during his absence upon the expedition. This point could not be accomplished without his making a solid peace with Scotland, and in order to obtain it, King Richard, resolved to renounce the claim for homage which had been extorted from William the Lion" (Scott's *Tales of a Grandfather*)

[waged, wagered, pledged.]

Christian league, the union of Christian princes formed for the recovery of Jerusalem

26 **title, right.**

27 [conjured, besought, earnestly entreated. To conjure is to practise magic]

single-hearted, sincere

I dare warrant, I would undertake to affirm

29 [Saint Andrew The patron Saint of Scotland. In the next para the English king swears by St. George, had he been French he would have sworn by St. Dennis]

Paras. 32-46.

32. hopeful. Because great advantages were expected of it. Ironically said.

34. [hold you? do you take?]

35 [Paynimrie, the pagan or heathen people. Almost equivalent to *heathenesse* in para. 13 of Ch. VIII]

mixing like natural folly, etc., as forming a part of his nature, and observable in his general intercourse and actions.

36 Shrewdly replied, you have replied in a prudent manner.

39 [he despairs of the security, etc., he thinks that nothing but a miracle will bring about the recovery of Palestine from the Saracens, just as he despairs of his soul being saved except by divine aid.]

40 [when the question is retreat, when a retreat is proposed, *question* in Shakespeare and old writers frequently means conversation, subject of discourse We should now say 'when retreat is spoken of,' 'when it is a question of retreat.']

dying ally. Richard himself

41. might I so far presume, may I take the liberty to say

heats, aggravates.

44. [to my knowledge—no, not to my knowledge; I may have without knowing it]

45 [Berengaria. Very little is known about this "amiable and ill-treated queen" The curious can consult *Notes and Queries*, September 26th, 1877. Berengaria who survived Richard died a nun at L'Españ about 1221]

46 [as in the confessional, as I would if making my confession to a priest]

[bevy. The word is generally applied to a group of ladies; the *Glosse* on Spenser's *Shepherd's Calendar*, April, says 'the term is taken of larks']

Paras. 47-58.

47 [No one of these ladies. The King alludes to Edith Plantagenet. Mr. Warren in *Notes and Queries* writes as follows regarding this character "There was a real Edith Plantagenet wife of Sir William de Windsor, an illegitimate daughter of William, brother of Henry II, and therefore Richard I's first cousin. She might be supposed to be the Edith of the *Talisman*, but Scott nowhere mentions her in his notes, he does, indeed, say in one place, 'Historians seem to have been ignorant of the existence of Edith Plantagenet;' but this is clearly spoken 'according to the manner' and curious as the coincidence is that he should have hit upon the very name for his character, I am almost inclined to think that he was himself 'ignorant of her existence,

It does not seem to me likely that he would otherwise have omitted to mention the historical Edith, and to explain her relationship to Richard."]

51. [beware tempting beware of tempting.] The sense is—take care and do not tempt the lion to strike you with his paw. The stroke of a lion's paw is terrific.

enamoured of the moon etc The meaning is that Sir Kenneth was acting most foolishly in falling in love with Edith who was as much beyond his reach socially as the moon is above that of us mortals.

were self-destructive madness. He would be acting madly and would bring about his own destruction

52. more natural, more usual

[My life . . . Soldan, I would wager my life that Saladin is to be trusted]

false law, false religion.

[this scum of French, etc. This form of expression is often used colloquially to describe the class to which an individual or individuals belong, thus, 'a brute of a dog,' 'a monster of a man' Cf *monstrum mulieris* (Plautus). See Adams' *English Language*, para 487]

as when her kings etc in the early days when Saul and David, the first two kings of the Israelites, were anointed by Samuel, by God's command See *1 Samuel*, ix 15-17; x. I. xvi 1-13

53 deputation, persons authorised by a public body to represent them

54 they allow etc., they recognise the fact that I am not yet dead.

56 our royal brother. The usual form in which monarchs speak of each other

loves not sick-beds, is afraid of approaching sick people

stood by his couch, gone to see him

Joscelyn one of his attendants

[lay me the couch. Me is the dative See Shakespeare, *passim* Consult Adams', para. 492]

fairly, orderly, smoothly.

tumbled, disordered, tossed about.

steel mirror Glass mirrors were not then in existence, and were invented about a century after the date of the tale (1300). This was a mirror of polished steel.

Christian man Here in the sense of 'civilised man'

58. to the foul fiend etc, let the physicians go to the devil. worshipful. Ironically used

negligent of his person, indifferent about his external appearance.

Para. 59.

59 **slow yet penetrating eye**, his eye though not bright and quick in its movements, observed everything.

dark schemes had left etc. numberless secret schemes had left on his brow an impress of their darkness.

59 [at the head of that singular body. These words are left unconnected with any word in the clause, but refer to *Grand Master*, near the end. The whole sentence is an instance of *Anacolouthon*.]

their order was everything . . . individuality nothing who sacrificed their personal interests to the interests of their Order "These two orders (Templars and Hospitallers) were governed by the same principle that had given birth to the Crusade, the union of the military spirit with the religious spirit Retired from the world, they had no other country but Jerusalem, no other family but that of Jesus Christ Wealth, evils, and dangers were all in common amongst them, one will, one spirit, directed all their actions and all their thoughts, all were united in one house, which appeared to be inhabited but by one man They lived in great austerity, and the severer their discipline became, the stronger appeared the bonds by which it enchained their hearts and their wills Arms formed their only decoration, precious ornaments were never seen in their houses or churches, but lances, buckles, swords and standards taken from the infidels abounded they feared neither the number or the fury of the barbarians, but were proud to conquer, happy to die for Jesus Christ, and believed that every victory came from God. . . . The knights of St. John and of the Temple for a length of time were deserving of the greatest praises, more happy and more worthy of the benedictions of posterity would they have been, if, in the end, they had not allowed themselves to be corrupted by their success and their wealth, and if they had not frequently disturbed the welfare of the state of which their bravery was the support." (Michaud *Hist of the Crusades*, Vol III pp. 307-8) . . . Ambition and jealousy set at variance the orders of the Temple and St. John At the period of the third crusade, the Hospitallers and the Templars were as powerful as sovereign princes, they possessed in Asia and Europe villages, cities, and even provinces The two orders, rivalling each other in power and glory, attended far less to the defence of the holy places than to the augmentation of their own renown and riches. Every one of their immense possessions, every one of their prerogatives the renown of the knights, the credit of the leaders, all, even the trophies of their valor, were for them subjects of rivalry, and, at length, this spirit of discord and jealousy produced an open war. . . . During these fatal divisions none thought of defending themselves against the general enemy, the Saracens. One of the most melancholy consequences of the spirit of faction is, that it always leads to a lamentable indifference for the common cause. The more violently the parties attacked each other, the less percep-

tion they seemed to have of the dangers that threatened the Christian colonies." (*Ibid*, Vol II. pp 9-10)

accused of heresy and witchcraft—suspected of secret league etc. "Rumours were spread, which in many instances can be clearly traced to the French capital, accusing the brethren of the Temple, of heresy, impiety, and many other crimes. These rumours burst upon Europe suddenly, soon after the elevation of Bertrand de Got to the chair of St. Peter. Previous to that time the brethren were universally admitted to be gallant devoted soldiers of Christ. Now, however, whispers were heard that they were in reality infidels, worse than the pagans against whom they had fought, and the story soon assumed a tangible form. . . Secret letters were written on the 14th of Sept., 1307, to the king's officers in all the provinces of France, charging the Templars with the most atrocious crimes, with crimes so monstrous and absurd as to refute the accusation, amongst which were prominent, heresy, idolatry, sorcery, the renunciation of the Christian religion, and mockery of the cross of Christ. Some, indeed, we must pass over in silence, for they are too foul to appear upon a page intended for the sight of all. . . The Templars were accused publicly of denying Christ; of worshipping in a dark cave an idol, in the figure of man covered with an old human skin, and having two bright and lustrous carbuncles for eyes, of anointing it with the fat of young children roasted; of looking upon it as their sovereign God, and trusting in it for prosperity and success. They were accused also of worshipping the devil in the form of a cat, of burning the bodies of dead and Templars, and giving the ashes to the younger brethren to eat and drink mingled with their food. They were charged with various unnatural crimes, frightful debaucheries and superstitious abominations, only to be credited upon the supposition that the whole order was insane. Moreover it was distinctly charged against them, that at their reception into the order, or as soon as possible afterwards, they were compelled, besides denying Christ, the Virgin, and the Saints, to spit and trample upon the Cross, and to gird themselves with, and wear continually, little cords which had touched the heads of their idols, of which they had many besides the one already named, and moreover that they believed that the grand master, the visitor, and the preceptor could absolve them from their sins!" (*James's Last Days of the Templars*)

league with the Soldan James rightly remarks "Two hundred and thirty knights of the Temple stood as prisoners before Saladin by the shores of the Lake of Tiberias. One word spoken in acknowledgment of the false prophet, one renunciation of their faith in the Saviour, would have saved their lives. But not a man was found to deny his Lord, and each died as he had lived, a Christian Knight. From that hour nearly to the hour at which the charge was brought, generations of the same dauntless warriors had moistened the soil of Palestine with their blood."

They had maintained to the last the breach of Acre. When all fled, the bosoms of the Red Cross knights made ramparts in the streets. They had defended the towers of the Temple to the last. They had again entered Jerusalem triumphant, and had prayed to God upon the heights of Mount Sion. Hundreds of them had died in the island of Arcadus. Since the commencement of the century, for the faith of Christ many had perished in bonds, as well as in the field; but there was hardly an authentic instance known of a Templar having renounced his faith to save himself from death or slavery. Only three short years before the king of France himself had lauded their works of piety and charity, their magnificent liberality, and their noble courage; and it was against these men that Philip the False Money-maker brought the charge of idolatrous apostacy. It was not a charge against one, but against all. It was not a charge of sudden dereliction, but of a habitual, long continued, systematic apostacy. The renunciation of Christ, he said, was the rule of the order." (*James's Last Days of the Templars*)

character, profession.

exposition of which etc. Men shuddered to think what atrocious things would be brought to light if they only could guess the doings of the Templars.

abacus. ~~Here the staff of office~~ of the Grand Master, but the word usually means a frame strung with wires having wooden beads threaded on them, and used for counting.

mystic, possessed of a secret emblematic meaning.

embodied, organised.

Paras. 60-68.

60 [versatility, changeableness, in a bad sense. The word is rarely, if ever, used now in any but a good sense, for which see any Dictionary.]

own principality, the Marquisate of Tyre and Montserrat.

the Latin kingdom of Palestine, the kingdom founded by Godfrey of Bouillon, after the first Crusade, in Palestine? Godfrey being elected first King of Jerusalem. Beginning only with territory embracing little more than Jerusalem it grew by conquest to include almost the whole of Palestine. Guy de Lusignan was the last king. At the time of our story it was a kingdom only in name, Saladin having reconquered the country.

by privated negotiations etc. See note to Scott's Introduction, para 13, under *Conrade*.

leaguers, persons united in a league, confederates, allies.

62 [for fear doubtless. All this is said sarcastically.]

53 the thread, continued the conversation. The metaphor is adopted from the practice of stringing beads on a thread. After a cessation the thread is usually taken up for the purpose of threading.

dry, frigid.

[the presence, Und of the person, of the personage]

64 what account we make of, how we treat.

tender Sarcastically spoken.

64 [of entering Say 'in entering']

66 after the Oriental fashion : by raising his hand to his forehead and bowing low at the same time

disdainful coldness, contemptuous indifference.

[of his own authority, out of, or better, on his own authority.

an anointed sovereign. A part of the ceremony of coronation in Christian countries is the anointing of the head of the sovereign with holy oil — This was also the practice amongst the Jews and is ordained in the Old Testament.

68 [for an unbaptized slave, who art an unbaptized slave. by wild horses by being tied to restive horses (who are driven in opposite directions — A method of torture sometimes resorted to in former times.

PARAS. 69-70

69 hard justice, injustice.

issue . . . book of light, the result is written in the book of fate

70 our Christain Order, a resolution adopted by the Council of the Crusaders.

[his anointed, Christians]

[answer, responsibility]

71 [martyrs to knowledge Gahleo was condemned at Rome publicly to disavow sentiments, the truth of which must have been to him abundantly manifest. 'Are these then my judges?' he exclaimed on retiring from the inquisitors, whose ignorance astonished him. He was imprisoned, and visited by Milton, who tells us he was then *poor* and *old*. The confessor of his widow, taking advantage of her piety, perused the MSS of this great philosopher, and destroyed such as in his judgment were not fit to be known to the world — D'Israeli, *Curiosities of Literature* 'The Persecuted Learned' Spenser, the child of Fancy, languished out his life in misery. 'Lord Burleigh,' says Granger, 'who it is said prevented the Queen giving him a hundred pounds, seems to have thought the lowest clerk in his office a more deserving person' Mr. Malone attempts to show that Spenser had a small pension, but the poet's querulous verses must not be forgotten. —

Full little knowest thou, that hast not tried,

What hell it is in sung long to bide.

To lose good days, that might be better spent,

To waste long nights in pensive discontent;

And, as he feelingly exclaims —

To fawn, to crouch, to wait, to ride, to run,
To spend, to give, to want, to be undone.

—*Id.* 'Poverty of the Learned.'

The learned Selden, committed to prison for his attacks on the divine right of tithes and the king's prerogative, prepared during his confinement his *History of Eadmer*, enriched by his notes.—*Id.* 'Imprisonment of the Learned']

the faithful, Mahommedans

proffer my body, etc., offer my body to be killed by your blood-thirsty swords.

one uncircumcised, one-not-a Mahomedan Circumcision is a rite practised by Mahommedans as well as Jews.

office, duty, the performance of my office.

73 [the language of Oue. After Gaul became a Roman province the language of the Celtic inhabitants gave place to a kind of Latin, or Romance as it was called but in course of time the dialect of northern Gaul became quite distinct from that of the south the latter resembling more the dialects of Spain and Italy, while from the Romance of northern Gaul sprang modern French In the beginning of the twelfth century the southern tongue began to be called Provencal, and grew into celebrity from the poetry of the Troubadours, subsequently the two dialects were distinguished as the *Langue d'Oyl*, or French spoken to the north of the Loire, and *Langue d'Oc*, in the south, —whence the name of the province of Languedoc —so called from the word for *yes* in the two languages, *oyl*, *oy*, *oue*, or *oui*, in the north and *oc*, in the south So that the 'language of Oue' means *Langue d'Oyl*, or northern French as then spoken]

[are you well advised As there is no note of interrogation at the end of the sentence it apparently means 'you are, I suppose, fully aware or informed.']

74. I can neither use etc. A mild reproof as to the inutilty of wasting idle words

fair purpose, good intentions

[give ye God'en, I give you good evening, i. e. you may take leave.]

75 [dealt upon him, practised his art upon him.]

76 [whispered the chamberlain. (The prep. *to* is sometimes omitted after *whisper*)]

hold your patience, be patient, keep silent and not interfere but await the result with patience.

enforce your absence, compel you to leave.

[our Lady of Lanercost, the Virgin Mary as patroness of the church of that place, a village in Cumberland.]

find in my heart to force him, find it in my etc. = I would be willing to force him.

Paras 77-88.

77. unceremonious, one regardless of the formalities of politeness, here blunt spoken and rude.

smoothed his frowning brow, composed his angry features

78 [So ho! An interjectional expression, indicating surprise]

[a goodly fellowship, a large company *fellowship* is used, in this sense in Spenser and Shakespeare.

[leap in the dark. A common phrase applied to engaging in some undertaking the result of which is difficult to foresee. 'I am just going to take a leap into the dark' is Pierre Môtteux's translation of Rabelais', *Je m'en vay chercher un grand pentestre*. Captain Macheath in the *Beggars' Opera* says —

"All you that will *take a leap in the dark*,
Think of the fate of Lawson and of Clark."]

what is left of him, his earthly remains.

wasted my eyesight, impaired my vision.

climb heaven etc. A reference to the Scot's love for the princess Edith, so far above him socially

to the work etc., hasten to do your work.

79 [spring-water, fresh water from a well or spring]

medicated, imbued with medicinal properties

80 large enfoldment, etc., in Richard's huge grasp

81. blood beats. Pulsation is caused by the flow of blood in the veins

who poison etc. One who went to poison a prince would naturally feel some anxiety and fear of detection, which would increase the rapidity of the heart's action and thus of the pulse.

[without doubt of his faith, without 'a misgiving as to his having acted honourably in this matter]

as a warrior, etc. i.e. by meeting him in battle

82 pledge me, drink to my health, toast me

[Cyprus wine Again in the revolving course of years has Cyprus become a British possession, and, perhaps the wine of Cyprus, which has always been celebrated for its excellence, will again become a favourite wine with the wealthy]

[To the honour. (I drink) to the honour]

[of whom soever. Bad grammar say *whosoever* The relative has, apparently, been attracted into the case of the antecedent ('him' understood.)]

[turn back from the plough etc., relinquish an undertaking he has begun. A Scriptural metaphor, see *St. Luke*, ix. 62] 'No man, having put his hand to the plough, and looking back, is fit for the kingdom of Christ.'

83. - drained, . . . bottom, drank every drop of its contents.
resigned, handed it, gave it up.

CHAPTER X. ANALYSIS.

[All with the exception of the Hakim and De Vaux leave Richard's tent. Conversation about Richard and Saladin between the Marquis and the Grand Master. They disclose to one another their secret wish that Richard should die. The Hospitaller desires to break up the Crusade by showing enmity among its leaders. The Templar wishes to have Richard assassinated. They part 'amid the fast sinking darkness of the oriental night' Conrad determines to try what he can effect by craft 'before prosecuting the dark suggestions of the Templar.']

Motto:— I will unclasp . . . book, I will disclose something that has been kept secret.

your . . . discontent, your dissatisfaction so quickly engendered.

read you, divulge to you, make you, acquainted with.

matter deep, subjects not easily understood

Paras 1-4.

1. [a strong guard of bills and bows. That is, 'of infantry' The 'bill' was a kind of pike or halbert usually carried by infantry soldiers at the time. 'Bows and bills' was a sort of gathering cry (see Ch xi, para 56) like 'to arms'.]

[all which. Say either all *who* or '*everything* which' In old English *which* was used as we use *who* now, thus we have, 'Our Father *which* art in Heaven']

downcast, dejected.

[sullen looks with which they trail their arms at a funeral, the sad downcast looks with which soldiers march at a funeral, to 'trail arms' is the term applied to the mode in which they are carried at a funeral]

2 [a change of cheer etc, they are not so merry now
cheer = countenance, face look. Cf—

"And asked him why he looked so deadly wan,
And whence and how his *change of cheer* began."

Dryden's *Palamon and Arcite*, Bk. i. l 240.]

these island dogs, the English,

Naught but, nothing except.

pinching the bar, 'tossing of the caber.' This was a very popular athletic sport in Scotland and was an item in the programme of every Highland 'Gathering' for athletics. "In the twelfth century we are assured that among the amusements practised by young Londoners on holidays, was casting of stones, darts, and other massive weapons. Bars of wood and iron were afterwards used for the same purpose. Casting of the bar is frequently mentioned by the romance writers as part of an hero's education. Henry VIII., after his accession to the throne, according to Hall and Holingshed retained 'the casting of the barre' among his favourite amusements"—(Strutt's *Sports and Pastimes*) Cf. Scott, *Lady of the Lake*, iv 558—9

"I'll pitch thee from the cliff, as far
As ever peasant pitched a bar."

hurling the ball, 'putting the stone,' and athletic sport in which a heavy ball is thrown as far as possible

quaffing of flaggons, drinking flasks of wine,

[wake, a vigil celebrated with all kinds of sports]

⌈ **A Maypole.** Not content with a garlanding of their brows, of their doors and windows, these merry people of the old days had in every town, or considerable district of a town, and in every village, a fixed pole, as high as the mast of a vessel of a hundred tons, on which each May morning they suspended wreaths of flowers and round which they danced in rings pretty nearly the whole day. The *Maypole* as it was called had its place equally with the parish Church or the parish stocks.—Chambers' *Book of Days*. The word *May* is derived from Lat. *maius* i. e., *magus* from the root *mag*, Sanskrit *māh*, to grow. It means the growing or shooting month]

⌈ **mastiffs** The Marquis of Montserrat speaks of the English as mastiffs, for thy are as faithful and doggedly obstinate as the dog of that name

3 **humour, inclination**

4 **humours, caprices** The word *humour*, (Lat *humor*, moisture) frequently occurs in old writers in the sense of state of mind, inclination, but never in its present sense, we still say good and ill humour. The adj. *humorous* occurs once in Shakespeare (*Romeo and Juliet* ii, I), but its usual meaning is, 'capricious']

[**grace-cup** Otherwise called 'loving-cup' Properly a large tankard passed round after *grace*, but applied to any cup when success is drunk to any object. See preceding chapter, two last paras]

Paras 5-8.

5 [have felt it. 'Found' it would be better.]
[well spiced, that is poisoned] Ironical.
affects, pretends.

him. Used reflexively: himself

[he, Saladin Said contemptuously.]

for an unbaptised dog etc. An absurd notion born of ignorance, that none but Christians are possessed of virtuous qualities.

[to be admitted . . . chivalry, to be made a knight.]

6. [By St. Bernard, St. Bernard was one of the most remarkable men of the 12th century, he was born near Dijon in France, in 1091, at an early age he took the monastic vows of the order of the Cistercians, in the monastery of Cîteaux, and himself founded the rule and monastery of Clairvaux. In 1128 he was called upon to draw up the statutes of the newly-founded order, of the Templars,—hence the Grand Master swearing 'by St Bernard' He took a prominent part in all the great enterprises and controversies of the time, he was the Apostle of the Second Crusade, and was made the arbiter between the rival popes, Innocent II and Anacletus. St. Bernard is known as the 'last of the Fathers', he died in 1153, and was canonized in 1174]

[to throw off our belts and spurs, to throw away our insignia of knighthood]

[burgonets The *burgonet* or *burgonet* was a kind of helmet. A Burgundian's casque]

[Turk of tenpence A contemptuous way of saying a worthless Turk. 'Tenpence' is chosen probably for the sake of alliteration.]

7 [rate cheap, don't value him high]

[likely, passable. Earl in his *Philology of the English Language* says of this word. "In the adjective *likely* we have the curious phenomenon of the altered form of a word *seemingly* to act as a formative to a better preserved form of itself, the first and last syllables of the word being originally the same word *like*"]

✓ [bagnio, a prison in Turkey where slaves were shut up]
L *balneum*, a bath. The word *prob* means a bath or bathing-house; esp. one with hot baths. Not now applied to any such place in Britain, the nearest approach to which is the Turkish Bath. The origin of the use of the word as a prison is full (*New Eng Dict*)

8. by mutual consent, by previous arrangement
tracing, walking across

¹ **esplanade**, a level space. In military parlance the esplanade is the space between the outer tents of the encampment of an army and the neighbouring town or district.

unmarked, unnoticed.

Paras. 9-17.

9 the military points, strategic features of the situations. [might it consist with etc. If your valour and sanctity (said sarcastically) do not forbid you to lay aside the dark impenetrable look under which you hide your thoughts, would you mind letting me have a peep at your real designs for once?]

barefaced, without vizard, i. e. openly, unreservedly,

11. [There are light-coloured, etc. The meaning is—a man may conceal deep designs under a gay, careless aspect as well as under a sombre countenance, as you, *Marquis of Montserat, are doing*]

12 as touching, concerning

13. tearing the veil, trying to expose and read,

[a parable. The application of the parable may be gathered from the succeeding paragraph. The Christian military fraternities of Palestine were exceedingly anxious for the aid of the European powers, thinking that the restitution of the Latin Kingdom of Jerusalem would be to their own advantage. Unluckily for them Crusaders swarmed into Palestine in such numbers and had at their head such redoubtable leaders that, in the event of the expedition proving successful, they would stand but a poor chance of reaping any substantial rewards in the way of crowns and principalities. Their claims would be swallowed up in those of Richard, Philip, and the other potentates.]

santon, a Turkish saint or hermit. Sp. *santon*, fr. Lat. *sanctus*, holy. The parable is thus told by Gibbon "In some oriental tale I have read the fable of a shepherd, who was ruined by the accomplishment of his own wishes, he had prayed for water, the Ganges was turned into his grounds, and his flock and cottage were swept away by the inundation." "Such," adds the historian, "was the fortune or at least the apprehension of the Greek Emperor Alexis Comnenus," of Constantinople who "had solicited a moderate succour perhaps of 10,000 soldiers" against the Turks, and in response to his appeal saw hundreds of thousands of Crusaders marching through his lands and eating up his substance (Chap lvm)

Euphrates, the biggest river of western Asia. The word signifies 'fruitful'

14. bent to the storm, submitted to the force of circumstances (here the irresistible power of Saladin) The metaphor is taken from the bending of trees during a storm, and their subsequent rising when the force of the blast has subsided.

The trees that bend survive, those that do not bend broken or rooted up

extremity of danger, the extreme or very great danger.

should it pass over: without doing any injury (to the power of the Saracens). The metaphor is continued.

[the Saracens. As we say 'the English', 'the French.' Note that 'they' is the pronoun used just below]

Christian military fraternities, the Orders of the Knights Templars, and the Knights Hospitallers

[advantage. Cf. benefit, profit]

Para. 18.

sounds . . . rings but hollow, appears to be something very grand and desirable, but is in reality a mere empty title with no substantial honour. The metaphor is from the hollow sound made by empty vessels.

[Godfrey of Bouillon, Duke of Lower Lorraine, was the Commander in-Chief of the First Crusade, the Crusaders took, Jerusalem 15th July 1099, founded the Latin Kingdom of Jerusalem and elected Godfrey King, in his humility, however he called himself the Advocate and Baron of the Holy Sepulchre, and declined to wear a royal crown, choosing the crown of thorns for his emblem. (See *Jerusalem, Ancient, Mediæval, and Modern*, p. 192). He died a year after, July 1100 Godfrey of Bouillon was one of the nine worthies of the world, they were three Pagans—Hector of Troy, Alexander the Great, and Julius Cæsar, three Jews—Joshua, David, and Judas Maccabeus, three Christians—King Arthur, Charlemagne, and Godfrey of Bouillon. William Caxton wrote the acts and life of Godfrey—*Brewers Dict*] Of him it is said that in the army "no sword was more dreaded than that of Duke Godfrey, whose powerful arm had, in one of the recent skirmishes, cut a fully armed Turk in two, so that the head and breast fell to the earth, while the lower half of the body was borne back by the horse into the town" (*Sybel*)

crown of thorns, During the trial of Jesus Christ the Jews mockingly crowned him with a crown of thorns, because of his having called himself the King of the Jews Conrad's remark that Godfrey might well choose the crown of thorns implies that the kingship of Jerusalem, with its attendant difficulties in maintaining order etc, had in a crown of thorns an appropriate emblem. The Frankish States founded in Syria by the First Crusade had no easy task. With an army consisting at the most of seven thousand horse and five thousand foot, they could not hope for succour from their distant native countries, scattered among a scarcely conquered hostile population, and surrounded by powerful and naturally implacable foes. Moreover, Godfrey "was so powerless that even in Jerusalem itself, he was obliged to

acknowledge himself the vassal of an ambitious prelate, Dagobert, who had been chosen Patriarch of the Holy City, and he died as early as 1100 after a short and uneventful reign" (Sybel's *Hist of the Crusades*)

caught some attachment, grown to like primitive structure, the formation of Government in early times when man first merges into civilisation.

internal chain . . . dependence, System of Government in which there are so many links which depend on one another—class upon class, *e g* people, barons, greater barons, King—in conformity with the feudal system

artificial and sophisticated, unnatural and corrupt *Sophisticated* = without natural simplicity

hold the baton. . . gripe, be in secure possession of my marquisate

wield it after my pleasure, use my power as I please in effect, practically, in reality.

[the assize of Jerusalem was a code of laws drawn up as it now exists, in the fourteenth century, based on the feudal system, and written in the French language, for the government of the Latin kingdom of Jerusalem A full account of, this 'most curious and instructive code' will be found in Besant and Palmer's *Jerusalem etc* p 202, *et seq*] See Scott's note

tread freely, should be perfectly free to do what he pleases, his actions should be unhampered

here a ditch and there a fence, impediments or restraints in every direction

To sum the whole, in brief, in conclusion

[Guy de Lusignan, King of the Latin kingdom of Jerusalem from A. D 1186 to 1187 He was "the only incapable, the only worthless king, the little kingdom had"] See note to Ch. v para 8

would be preferred etc Conrad was, however, chosen King of Jerusalem in 1190 in preference to Guy de Lusignan

If Richard has aught etc, If Richard has any voice in the decision of the kingship Richard had adopted the cause of Guy, as opposed to that of Conrad See note to Scott's Introduction, para 12

Paras 19-28

19 dared More correctly 'dare' or 'would dare'

like the barbarous islanders. It was a common practice with the savages inhabiting the islands of the South Seas, and elsewhere, to render no assistance to vessels in distress but rather to wreck and then plunder them. Or the reference may be to the inhabitants of Cornwall and the South-

west coast of England who were noted for causing shipwreck for this purpose

goodly, fine.

20 betray my counsel, divulge the secrets I have confided to you.

sharply, scrutinsingly, as if to penetrate his thoughts,

my tongue . . . head, my tongue will not say what my head does not approve of I will never acknowledge that which may jeopardise my life.

nor my hand . . . either, I am prepared to do battle for what I say, to meet any antagonist who may impeach me. impeach, charge with crime

I am prepared etc The sense is, that should he be impeached he would deny it, and meet his impeacher in combat to maintain his innocence

21 thou startest . . . steed, you are too easily started or frightened, considering you profess to be so bold

keep counsel with thee, keep your secret inviolate.

22 outran . . . discretion, made him say things which no prudent or discreet man would utter.

that on the hill of Zion, the temple of the Jews

that symbolical, emblematical edifice, an allusion to the secret plan said to have been formed by the Templars, of erecting for themselves a great temporal empire, which would increase their influence and power

preceptories, religious houses or lodges of the Templars presided over by a preceptor,

23 [with an eye of death, as if he would like to kill him]

to bind thee This is a retort He means to say that he did not know what oath there was sacred enough to bind Conrad, who violated an oath when it served his purpose to do so.

Paras. 24-34.

24. earl's coronet. He means his own

it feels cold etc, I am not comfortable or happy under it, I desire something better

slight coronal, the earl's coronet referred to 'Coronal' is a chaplet of flowers, here used for 'coronet' in contempt.

[cap of maintenance, a cap of dignity, anciently belonging to the rank of duke. termed by the French *bounet ducal* (Brande)]

night-breeze, chill night air The language is metaphorical spread plaster etc The duties they originally performed in the hospital of St. John the Almoner

puissant, powerful.

pallet, a poor bed.

two upon one horse. "The knights originally called themselves, 'milites Christi' and then 'pauperes commilitonis Christi et templi Solomonis.' In memory of their primitive poverty, and in order that they might be mindful of humility, Hugh and Geoffrey had engraven on their seal the figures of two men on one horse. A rude cut of this seal is in the *Historia Minor* of Matthew Paris. It does not appear how long this singular stamp was used by the templars. In the course of time it was changed for a device of a field argent, charged with a cross gules, and upon the nombril thereof a holy lamb, with its numbus and banner." (Footnote in Mill's *Hist. of the Crusades*.)

these . . . bane, these are the things that will be your destruction. *bane* is poison.

[give them complete success etc, if they be entirely successful, you will be set aside as of no account whatever]

were, would be

28 behest, command

light cavalry, lightly armed horse-soldiers.

turn the battle, secure victory.

[arise like mushrooms, come up as suddenly and disappear as quickly as mushrooms]

[throws us into the shade, makes us of little or no importance, causes us to appear small fry]

find an echo etc, I entertain the same sentiments as yours
an expedition etc See Chap xi. para 77.

his natural enemy. England and France were constantly at war from the time of William I and were thus considered as natural or born enemies.

plans of ambition, the conquest of Normandy which actually took place in the reign of John

fair pretence, plausible excuse

32 touching, regarding

same conclusions, withdrawal of his forces from the Crusade and a return to his native land

[God help the while. An exclamation, expressive of surprise and contempt, equivalent in meaning to 'fool that he is']

[Minnesingers, love poets The ancient school of German lyric poets from the twelfth to the middle of the thirteenth century — *Flügel*]

unbred, of inferior breed

in sincerity, sincere

one alone excepted, i.e. King Richard

33 [lift yet thy mask an inch higher, reveal your thoughts and meaning more fully still]

34 there was a policy in it, it was a politic or prudent motive for doing it.

[which I wot of, of which I have a knowledge.]

Paras 35-47.

35 too fine-spun policy, a policy devised by such extreme cunning as to overreach or defeat itself

[Italian spider's webs, your secretly contrived schemes]

never bind . . . Isle, never catch this rough and valiant islander.

[Unshorn Samson etc. See *Judges*, xvi.] See a previous note.

new cords. When Delilah questioned Samson of his strength, he told her that if he were bound with new cords he would be powerless.

toughest, strongest (cords)

bull-necked, strong A bull-neck is a short, thick neck like that of a bull, and is indicative of strength. The expression is metaphorically used

rush on like an infuriated bull [The metaphor is continued.

36 put some open rupture, bring about an open quarrel

37. [thy bow is over slack, not strung tight enough. Removing the metaphor the passage means Willing as you are to reach the mark you aim at, you are not prepared to use sufficiently strong measures to attain your end]

38 stopped short, stopped suddenly

39 what! etc. The Marquis of Montserrat is alarmed at the bare thought of Richard dying What would become of the Crusaders, and their hope of conquering the Holy City?

his iron visage . . . contempt, his stern and inflexible features with a scornful smile.

41 novice, a beginner

stumbling upon a conjuration, accidentally finding a spell or magical formula.

[gramarye, magic A word of double derivation Cf *The Lay of the Last Minstrel*, Canto vi, Stanza xvii (See also para 48)] The word 'is probably only a form of 'grammar' [(French *grammaire*) and points to 'a time when all book-learning was viewed with suspicion' —*Minto* Some, however, derive it from Icel. *gramur*, fiends, *gramr*, wrath.

[raised the devil 'Raise' is the word applied to bringing up a spirit from the nether world, to 'lay' is the reverse, to send away or quiet a spirit.

43 takest it thus, viewest it in this manner.

hold, consider.

are tenacious etc., are not easily dissipated or banished from one's mind

white cloak. "The Templars wore linen coifs and red caps close over them, shirts and stockings of twisted mail, a sopra vest, and broad belts, with swords inserted. Over the whole was a white cloak touching the ground. In opposition to the practice of most religious orders, the Templars wore long beards." Dugdales *Warwickshire*, p. 704 (quoted by Mills)

fast-sinking darkness etc. In the tropics darkness rapidly sets in after sunset.

Voluptuary, one given to sensual pleasures.

Epicurean, one addicted to good living so called after Epicurus the philosopher, whose teachings were said, most unjustly, to make pleasure the final good

even upon selfish motives, as inflicting pain and unhappiness on himself

better principle, the sense of honour or uprightness.

Paras 48-52.

48 [with a vengeance. An adverbial expression, equivalent to 'unmistakeably,' more than was looked for'. See also Ch XI, 13 and *Paradise Lost*, iv. 170]

whose whole fortune . . . order whose good and evil fortune is made subservient to the welfare of his Order, who places the welfare of his Order above his personal good or evil.

the ready mode, of killing Richard

49 **muttered soliloquy**, the conversation he was holding with himself in a low indistinct tone

Remember the Holy Sepulchre. On its march towards Jerusalem the Christian army "always halted at nightfall, heralds thrice cried aloud, 'Save the Holy Sepulchre,' and the soldiers, thus reminded of their duties and their object, immediately with raised hands and tearful eyes implored the pity and aid of Heaven." (Mill's, *Hist of the Crusades*)

50 **strongly in contact** the sacred warning clashed with his evil thoughts—which suggested something directly in opposition to the cry he heard

[like the patriarch of old See *Genesis*, xxii 13] The reference is to Abraham, the patriarch, who was ordered by God to sacrifice his son Isaac to Him. Abraham prepared to do so, but when he raised the knife to slay Isaac an angel prevented him doing so. He then saw a ram, caught in a thicket, and was directed by God to slay it

[the Moloch of their own ambition. Moloch was the god of the Ammonites, to whom they offered even their children in sacrifice, 'causing their sons and their daughters to pass through the fire, *Jeremiah*, xxxii, 35, *Paradise Lost*, i., 392—396.

The passage means: they had made their ambition their god, and were ready to offer a human sacrifice to it]

[Christened it, called it, given it the name of At their baptism, or admission into the Church of *Christ* children receive their *Christian names*, this is called being *christened*; hence the use or rather abuse of the word, when a horse or a dog, or, as here, a mound is said to be *christened*,]

supereminently, rising above all the rest, very conspicuously.

ensigns, distinguishing badges of an army.

51 catches ideas, . . . moment, a momentary glance at things conveys their meaning to his mind.

dispel . . . mind, made him resolved on the course of action he should adopt.

amended resolution, the resolution he had come to on secondary consideration.

52 [I sit at the board, I dine with] board, table prosecuting, carrying out.

[this Templar, Sir Giles Amaury. 'This' is used somewhat contemptuously]

CHAPTER XI.

ANALYSIS.

[The character and person of Leopold described. Discord between Leopold and Richard. Conrad goes to partake of the Archducal meal. Description of the Austrian nobles and dependents and of the way the Duke is served at table. The 'sayer of sayings' and the court-jester described, their roles Conrad craftily persuades Leopold that Richard's banner is planted above the others on St. George's Mount to indicate that he is the superior. Leopold resolves to tear it down The news reaches Richard, who rises from his sick couch, rushes frantically to the mount, confronts Leopold, and tears down *his* banner. Episode of Earl Wallenrode. Arrival of the English under Salisbury Philip appears and effects a partial reconciliation. Richard determines that the banner shall not be left unguarded at night, and delivers the charge of it to Sir Kenneth]

Motto :—One thing, i. e. (that) envy shall pull them down each one (see last line)

[allow that birth etc, granting that noble birth, etc, may give precedence]

give precedence, entitle the possessor to distinction or prominence.

Envy that follows etc., is incited by. Cf Pope, *Essay on Criticism*, l. 266 "Envy will merit as its shade pursue."

[lyme hound, a dog for hunting, so called from the 'lime or thong by which it was held before being slipped on the game]

[Sir David Lindsay, from whom the quotation is taken, was a Scotch poet and favourite of James V, he was born 1490, and died about 1553, his principal poems were the *History of Squire Meldrum*]

Paras. 1-2.

Leopold of Austria belonged to the family of Bamberg, which in 983 A D, became hereditary Margraves of Austria, though the ducal rank, which conveyed immense privileges in the German Empire, was not bestowed on them, till the time of Henry Jasomirgott, (1141—1177) the predecessor of the Leopold mentioned in the text. Possibly Scott is thinking of the duchy of Steiermark (*Duchessne*.)

Princely rank, i. e. that of Grand Duke, a title given only to princes who were electors of the Western Empire

German Empire, the Western Roman Empire, so called because it was ruled by German princes, from 962 to its extinction in 1866

[Henry the Stern, Henry VI of Germany, surnamed the Cruel, he conferred the Duchy of Steiermark on Leopold in 1192. In 1190 Henry succeeded his father Frederick Barbarosa, who was drowned in Armenia, in the Salef, on his way to join the Third Crusade. Henry died of poison, it is said, in 1197]

one action, viz, making Richard a prisoner

[the shame of having made Richard a prisoner, The 'shame,' i. e. the disgraceful act] In 1192 Richard returned homeward from Palestine. Enemies were watching for him on every shore. Landing at the head of the Adriatic, he attempted to make his way in disguise through Germany. With characteristic want of reflection, he roasted his meat at a village inn near Vienna with a jewelled ring on his finger. Attention was aroused, and he was arrested and delivered up to Leopold, Duke of Austria, who had been his bitter antagonist in the Holy Land, and Leopold delivered him up to his own feudal superior, the Emperor, Henry VI" (Gardiner's *Student's Hist of England*)

red and white. He had a very white transparent skin and the blood showed clearly through it, and the large quantity of wine he drank added to the redness of his appearance.

too little. . . dignity, did not so deport himself as was consistent with his dignity

✓ [to recover the ground, to regain the position]

✓ 2 entertain a painful consciousness, be painfully aware.

accordingly, on that account.

Paras. 3-5.

3 [a most princely attendance. The indefinite article is rarely used with the superlative degree; *most* is here equivalent to 'very' or 'exceedingly']

[in policy. From motives of policy]

in that ardour of mind, with that enthusiastic spirit
 wooed danger as a bride, courted or sought danger for its own sake, *i. e.* because he loved it.

[was at no pains to. An idiomatic phrase, meaning,— 'took no trouble to']

[the discord was fanned A confusion of metaphor] the unfriendly feeling which existed between them was intensified

politic arts, ingenious or cunningly sagacious plans.

Philip of France, Philip Augustus, or Philip II, of France, reigned from 1180 to 1223. He reconquered Normandy, Maine, and Anjou from King John.

one of the most sagacious etc. "No prince comparable to him in systematic ambition and military enterprise had reigned in France since Charlemagne. From his reign the French monarchy dates the recovery of its lustre. He wrested from the Count of Flanders the Vermandois (that part of Picardy which borders on the Isle of France and Champagne) and subsequently the country of Artois. But the most important conquests of Philip were obtained against the Kings of England. Even Richard I, with all his prowess, lost ground in struggling against an adversary not less active, and more politic, than himself"—(*Hallam*)

dictatorial, overbearing

a vassal of France, Richard was Philip's vassal for his French possessions

continental domains These were Anjou and Touraine, which Richard inherited from his father Henry II, through his grandfather, Geoffrey, Earl of Anjou, Maine and Normandy through Matilda, his grandmother, and Guienne, Poitou, and other districts through Eleanor, his mother. More than the half of France once belonged to Henry, and they passed on to Richard. It will thus be seen that the vassal held more lands in France than his feudal superior, and thus became a source of danger rather than of strength

4. discuss its comparative. Rhine, drink it along with the wines of Hungary and the Rhine and judge of their respective qualities and merits.

refined taste, highly polished tastes

cumbrous profusion . . . splendour, an excess of things rather than merely such as elegance and splendour demanded.

board groaned, table was loaded. Metaphorical. The table is supposed to groan or creak under the weight it carries.

5 subdued the Roman empire. The inroads of the barbarous hordes of the north, the Goths, Vandals, etc., who were of Teutonic or German origin, brought about the dissolution of the Roman Empire.

✓ [carried to such a nice pitch, observed so very exactly carried out in such a scrupulous manner]

prescribed rules of society, the rules which regulate the intercourse of people in society.

stunned, deafened.

Teutonic, belonging to the German races. The Germans and Scandinavians form the two branches of the Aryan family of nations. In the classics, however, the word *Teutonicus* is used as synonymous with *Germanicus*

assaulting, jarring upon

jerkens, jackets, short coats.

[flourished, ornamented, Lat *flos*, a flower]

Paras 6-10.

6 relics, remains.

✓ licensed tumult, the commotion and noise they were, as jesters, etc., permitted to make

✓ 7 minuteness of form etc., ceremonious details in all their minutiae

✓ [he was served on the knee The page who waited on him knelt while serving him]

[fed upon, Better 'off']

[Tokay, a much prized Hungarian wine]

ermine, a valuable fur from the ermine, an animal of the weasel tribe.

peaks, points The custom of wearing shoes with long toes which extended in the form of peaks, came into vogue in the middle ages They were invented by Fulk, count of Anjou, to hide an excrescence on one of his feet These toes were so long as to be fastened to the knees with gold chains, and carved at the extreme point with the representation of a church-window, a bird, or some fantastic device.

spruch-sprecher Ger *spruch*, a speech, and *sprecher*, a speaker

8 personage, a person of importance The word is humorously used here as he was treated by his master as a man of some consequence By way of, in order to.

[to be well with the Duke. To be in his favour, to be in his good graces.]

9. other shoulder was occupied by, at the other shoulder stood.

✓ **hoff-narr**, Ger. *hoff*, a court; *narr*, a fool

foolscap, a cap of bright colours, with ass's ears and a cock's comb, worn by the professional fool

bells, small bells were attached to various parts of a fool's dress and also to his cap

bauble, see note to Ch. VIII para 7.

10. ✓ **Sallies**, flashes of wit and humour, Fr. *sauter*, to leap.

flappers, here stands for the baton of the wise man and the bauble of the fool A *flapper* is something broad and loose with which to strike a gentle blow

✓ **in emulation of**, in endeavouring to excel.

a most alarming contention, in a most dangerous and unfriendly manner.

play, parts, performances.

✓ **obvious to the capacity**, intelligible to the understanding.

✓ **commentary on**, explanation of.

in requital, by way of a return

pithy, brief and forcible.

Paras. 11-20.

11. **took especial care**: as a courteous and highly-bred man.

gibbering, quickly spoken and intelligible.

favourable to the purpose, so as to enable him conveniently to introduce the subject,

12. [the King of England was brought on the carpet, became the subject of conversation Table cloths were formerly called *carpets*, hence the origin of the phrase 'on the carpet,' meaning under discussion, similarly in French, *sur le tapis*, a matter of talk. "The *carpet* being spread, they brought plenty of cards, many dice, with great store of checkers and chess-boards"—Sir T. Urquhart, *Gargantua* 1 22.]

✓ **Dickon of the Broom** *Dickon* or *Dick* is a familiar form of *Richard* Of the broom in allusion to the cognisance of the Plantagenets which was a broom-plant. The first Count of Anjou when on a pilgrimage to the Holy Land assumed the *plantagenista* or broom-plant as his family devise as a sign of humility.

remember the warning, Richard I. was overbearing and haughty.

13 [they who humbled themselves, etc. See *Luke*, xiv. 11] "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." The sense of the text is that the

Plantagenets who had thus humbled themselves by adopting so lowly a badge as the broom, had been unmistakeably exalted.

[Honour unto whom, etc. *Romans* xiii. 7] "Render therefore to all their dues tribute to whom tribute is due; custom to whom custom, fear to whom fear, honour to whom honour"

*[one of the Joyeuse science, a minstrel. See an essay on the ancient Minstrels in PERCY'S *Reliques* See also note on the *gai science*, Ch iii 42]

15 emulously, eager to outdo the others.

✓ master of the revels, an official who controls the arrangements at an entertainment.

[High German The German language is divided into High German and Low German, Low German is spoken by the inhabitants of the low country near the shores of the German Ocean, and includes modern Dutch and Flemish, High German, or German, is the language as spoken in the higher country, in the interior]

red-cross legions, the Crusaders

feather the plume on the helmet.

✓ a full crowned goblet, a goblet filled up to the brim

[Hoch lebe der Herzog Leopold! 'High live the Duke Leopold' 'High live' is the German form of the toast,—in English it is 'Long live.']

✓ the expounder of dark sayings, i.e., the *spruch-sprecher*. dark, obscure.

the eagle etc. The double-headed eagle is the national ensign of Austria.

17 The lion hath, etc Inasmuch as Richard was commander-in chief of the army, and his flag also floated highest among all others. See end of para 50 of Ch X.

carelessly, as if the remark was a mere casual one, and expressed with no particular object

19 [the Lion of St. Mark. The device on the standard of Venice The 'winged lion' is the popular symbol of Venice It is placed upon one of the two granite columns at the southern extremity of the Piazzetta. See 'Venice' in any *Encyclopædia*]

20 amphibious. Venice is built on a group of islands. It is separated from the mainland by shallows, varying in depth from 3 to 6 feet, and connected with it by a vast bridge across the lagoon of 222 arches, and about 2 miles in length. Its domes and spires, its churches and public buildings, appear to persons approaching the city by sea to float on the surface of the waves. Every part of the town is intersected by canals, navigated by gondolas, a kind of boat, universally used in Venice to move from one part of the city to another Up to the 16th century it was a great commercial emporium.

Paras. 21-23.

✓ 21. the three lions passant etc. Brewer (*Dictionary of Phrase and Fable*) gives the following account of the 'lions' of England:—"They are three lions *passant*, and *gardant*, i e, walking and showing the full face. The first lion was that of Rolle, Duke of Normandy, and the second represented the country of Maine, which was added to Normandy. These were the two lions borne by William the Conqueror and his descendants Henry II. added a third lion to represent the Duchy of Aquitaine which came to him through his wife Eleanor. The French *Heralds* call the lion *passant* a leopard."]

points, in Heraldry, the different parts of an escutcheon.

precedence of, go before

beast, fish, or fowl Heraldic 'charges' or emblems are generally beasts, birds, or fishes

[woe worth 'Wo' (in the text) is a mis-spelling 'Worth' a verb, meaning *be* ; followed by a dative case Cf—

"Woe worth the chase, woe worth the day,

That cost thy life my gallant grey." Scott, *Lady of the Lake*]

[the gainstander, opposer, whoever stands against or opposes]

22 flushed, excited

23 I know not . . . circumstances, I can speak only from the general condition of things.

✓ [generalissimo, (Ital) the chief general of two or more armies acting together in the same war]

✓ 24. [so coldly=with such indifference]

27 [with cold respects of An archaic expression. The meaning in the text seems to be 'with cold references or allusions to.' The phrase *in respect of* (84 para)=with regard to]

29 the Holy Roman Empire, the western part of the old Roman empire, which was separated from the eastern part in 800, and was given by the pope to Charlemagne, who was crowned 'Emperor of the Romans' When Charlemagne's empire was divided, Ludwig the German became Kaiser, but on the death of Karl the Fat the title fell into abeyance for 70 years. In 962 John XII gave the title to Otto I the great, and changed it into 'The Holy Roman Empire'

grandson of a Norman bastard Richard was not the grandson of William the Conqueror, but the grandson of Matilda the grand daughter of William, the illegitimate son of Robert, Duke of Normandy

right myself, obtain my rights, redress my injuries

✓ [bandog Properly, *band* dog, or *hound* dog a dog always kept tied up on account of its fierceness. See Nares' *Glossary*]

merry men. Scott in his notes on *Elfin Gray* has the following "Merry (O Teut *merc*) famous, renowned; answering, in its etymological meaning exactly to the Latin *maclius*. Hence *merrymen* as the address of a chief to his followers; meaning not men of mirth, but of renown. The term is found in its original sense in the Gael *mara* and the Welsh *mawr*, great, and in the oldest Teutonic Romances, *mar*, *mer*, and *meree*, have sometimes the same signification."

[King or Kaisar Kaisar, Keysar, Kesar, or Keisar, are said to be old spellings of *Cæsar*, but see Bosworth's *Anglo Saxon Dictionary*, s v *Kaser* and *Cæsere*=Emperor The word 'Kaisar' is rarely used in English save in the proverbial way we have it in the text—of king or Kaisar,=of any ruler on earth For quotations see Nares' *Glossary*]

31. blemish your wisdom, cast a slur on your wisdom

33 lions have teeth, Richard, whose cognisance is the lion, will wreak vengeance on you

Paras 35—53

35 sentences, sayings, wise maxims
afoot, on foot, begun.

✓ hours after dinner when excited by wine.

37 [luther Apparently a misprint for *thither*]

✓ pierced, tapped, broached, to enable the wine to be drawn out of it.

[tuck A good example of onomatopœia, representing the sound made by beating a drum]

[carouse This is the original meaning of the word—'a-large-draught' or bumper The modern meaning is drinking-bout]

39 sponge See Ch. viii para 24

happy strength, excellent strength

present sum of money, sum of money at present, ready-money'

[could not exactly inform him of the amount. Inform him of the exact amount' would be better]

make it up, bring the sum to 1,000 bezants

✓ 44 [what belongs to the sword, that of a soldier]
account, consider

45 [Melech Ric *Melech* means king, as in *Abimelech*, 'Father King']

✓ fire, heat of the fever

47 pot-companions, companions in drink. Similarly we have 'pot quarrels,' etc.

✓ 48 brutal inebriety, drunkenness that reduces him to the level of a beast by depriving him of his reason.

that is a long speech etc. One who has been entertained by the Duke has to drink so large a quantity of wine, that he finds it extremely difficult to say even the few words I have expressed.

✓ Teutonic wine skin The German Duke is so called in contempt by Richard owing to his excessive drinking habits which would lead one to consider his skin as being full of wine

✓ still held you . . . reveller, always thought you so fond of carousing

quitting the game, leaving the entertainment

✓ 52 gambal . . . share in, a sport I should not care to take part in (owing to the danger attending it)

53 what is printed in capital letters to imply the loud and angry tone in which the word was uttered.

Paras 54-58.

54 chafe, annoy

[a fool etc. See *Proverbs*, xxvi 4,5] A Scriptural expression. "Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit."

55 charge thee, command thee

with the last word, as he spoke the last word

56. holding up his hand etc This was mere dissimulation on the part of the wily Italian, who had come there deliberately to cause all this trouble.

Lord Salisbury. This was William Longsword (or Longespée) (b 1196, d. 1226), he was the natural son of Henry II, by Rosamond Clifford. He married Ella, heiress of the Earl of Salisbury, and received the title of Earl of Salisbury himself. He fought with Richard in the Crusades, assisted John against the barons and the French King, and was made a prisoner in the battle of Bouvines. On his release in 1219 he once more went on the Crusade

✓ left his blood etc he has got rid of the fever but has gone out of his mind.

57. [Imperfectly heard, etc The words *heard* and *comprehended*, referring to the directions of De Vaux, have no word in agreement with them, the sentence is exceedingly faulty, it may be thus reconstructed,—Thus hastily addressed by De Vaux whom he imperfectly heard, etc, the equerry etc.]

✓ supplied by the force . . . information, not having accurate information as to the cause of the commotion, drew their own fanciful inferences

✓ [at an equal loss . . . to ascertain, in as great perplexity as their common soldiers about the cause of, etc.]

✓ [alarm-cry. A happy word; here, 'alarm' is from (Ital.) *all'arme*, to arms.]

[Bows and bills See notes on X. i]

[Merry England. 'Merry' in this phrase either means 'illustrious,' from the Teutonic word *mer*, A. S. *mære*, famous, illustrious, or more probably, pleasant (A. S. *mirig*)]

Paras. 59-73.

59. [in last disorder, the greatest or extreme confusion.]

60. [a shrug etc. As much as to say it is only one of the king's mad freaks.]

61. jubilee, joy. *Jubilee* is prop. the year of release among the Jews every fiftieth year, proclaimed by the sound of a trumpet, hence, any season of great public joy and festivity. Fr *jubile*—L. *jubilans*,—Heb. *yobel*, a trumpet, the sound of a trumpet

an assertion of national honour, as a vindication of the honour of his nation.

✓ 62 with no sparing breath, loudly and profusely.

an irresistible host, with the force not of a single individual but of a host of men

the sound etc, a low angry rumble that strikes terror into those who hear it

✓ 64. challenge heaven and earth, defy all heavenly and earthly beings

✓ 65 rate at, estimation in.

66 he pulled up the standard spear etc The cause of enmity between Richard and the Duke of Austria is thus explained "During the siege of Acre, the Duke of Austria took one of the enemy's towers, and placed his banner upon it. Richard, as supreme commander, was indignant at this assumption of superiority, and threw the flag into a ditch" Mills, *Hist of the Crusades* Note to Ch xii)

[dare=will venture The present is used with a future force Historically 'dare' is the correct form of the third person sing The subject nominative, 'that' is understood]

70 dally, lose time by trifling

72, waxed, grew.

live to remember, remember as long as you live He meant that the Earl's audacity would receive its punishment at his hands

73 inauspiciously, unfavourably

[those who stood farthest etc Compare the following passage from Macaulay's *Life of Horatius*, Stanza 50

"Was none who would be foremost

To lead such dire attack,

But these behind cried Forward!"

And those before cried "Back!"

velled . . . order, hid their fears under a pretended respect for order.

Paras. 75-79

75 [partisans, battle-axes. See *Hamlet* i. i.] A *partisan* is a long-handled axe, a weapon borne by foot-soldiers, "Etymology doubtful, but the word must almost certainly be extended from O. H. G. *parta*. M. H. G. *barte*, a battle-axe, which occurs in *hal berd*" (*Skeat*)

76. possessed etc. See Introduction. I

✓ [the Ulysses, the crafty, politic, and eloquent leader.]

✓ [the Achilles, the strong leader, mighty in war. Ulysses and Achilles were two of the chief Greek heroes of the Trojan war. See any *Classical Dictionary*] Ulysses was noted for his wise counsels and Achilles for his great bravery and military prowess.

[The Crusade would have been . . . own, the Crusade was not an expedition that he would have gone on from choice]

the spirit was contagious, the desire to participate in the Crusades spread like an infection from one person to another. See Introduction, on *The Crusades*.

milder age, less warlike age

[an undertaking wholly irrational Students should consult Freeman's *History of the Crusades*; Milman's *History of the Latin Christianity*, and Gibbon]

✓ sound reason, . . . estimated, of all qualities sound common sense was thought the least of

chivalric valour. Chivalry demanded a sort of fanatical valour from its adherents See Appendix on *Chivalry*

✓ least touch of discretion, the least mixture of common sense.

✓ 78 unseemly broil, undignified quarrel.

79 a truce with thy remonstrance, put an end to your remonstrance.

resent it, get offended at it.

if you will, if you so choose to call him

✓ [coil, turmoil, trouble Cf —

"I would that that I were low laid in my grave

I am not worth the coil that's made for me. *King John*, II i.

✓ Here is a coil . . . hound, here is trouble indeed, because I have kicked a hound! Said in contempt

Paras. 82-98.

82 [time equal. *Equal*, a noun]

✓ 83 broidered kerchief, that embroidered piece of cloth—the banner.

84. **Oriflamme** the ancient royal banner of France, originally the banner of the Abbey of St. Denis. It was made of red silk with edges cut in points or vandykes to represent tongues of fire, and was mounted on a gilt staff. From gold, and *flamme*, a flame.

renounced, given up of our own free will.

85. **their own commodity**, the wares they dealt in the things they were most used to

[**the order of the day**. The phrase is one used in Parliament to denote the business regularly set down for consideration, and among military men it means the specific directions issued by a superior officer. When *colloquially* used, as in the text, it means,—‘generally accepted’ or ‘in general use’]

82. **quaffled**, calculated

89. **humour**, temper.

butt's length, the distance between the shooter and the target set up for archery practice

can render . . . challenge. The sense is—the only satisfaction I am prepared to give to any one who thinks he is insulted by my conduct is to meet him in combat in the lists

92. [**the proverb-monger—the fool**. Note this force of *the*—‘the part of a’ The jester represents Philip as having played a proverb-monger’s part in uttering wise sayings, and Richard at playing a ‘fools’ part in the way he was behaving.]

[**monger**. This word is now only used as the second part of compound words, as *iron monger*, *fish-monger*, and means ‘a dealer’ or ‘trader’ in anything, from *Ice-manga*, to chaffer, to trade’]

✓ 93. **plied their offices apart**, carried out their usual duties at a distance from each other, *i.e.* gave expression to their wise or foolish remarks

injurious, offensive

Lilies of France, the *fleur-de-lis*, the three golden lilies, adopted as the Royal coat-of-arms by the Bourbons. It was adopted in the 15th century

Paras. 94-104.

✓ 94. **fraternal wager**, brotherly rivalry

✓ 95. **enter into some accommodation**, to arrive at some settlement as regards their quarrel

98. **glowworm courage**, feeble courage displaying itself when it feels secure. The glowworm is a kind of insect which glows or shines at night

99. **Here safety . . . me**, much as I value the honour of England, I value still more dearly England’s safety.

tarriance, delay (almost obsolete)

[watch it etc. This was one of the ceremonies preliminary to knighthood. See Scott's *Essay on Chivalry*. Cf.

"And now I watch my armour here,
By law of arms, till midnight's near."

—Scott, *Marmion*, Ct. ix]

a boon : for saving his life when struck by the Austrian count.

more than three on the principle that one Englishman can fight three Frenchmen or foreigners

upon penalty of my head, offering my head as a forfeit in case of my failure

102 [subsisted. An inappropriate word. Better 'existed.']

✓ bravado, arrogant menace, boast.

according partialities, according to the parties they favoured.

assuming, arrogant, disposed to claim all authority to oneself.

103 [Thou seest that subtle courses etc. The reference is to the conversation in Ch. x, which see.]

bunch of sceptres and lances, the group of kings united in the league of Crusaders

104 cold-blooded, without sensibility, or feeling, unexcitable.

sever the bonds, dissolve the league of Crusaders by slaying Richard.

CHAPTER XII.

ANALYSIS.

[Sir Kenneth's thoughts as he guards the banner of England. The dwarf Nectabanus present, himself, and commands the knight to follow him to the person who had sent him, he gives Sir Kenneth a ring as a token, which he recognizes to be Edith's, after much parley and hesitation the knight decides on going with the dwarf, and both proceed to the queen's pavilion]

Motto —The motto is from the *Beggar's Opera* by Gay.
seduces, leads astray from the path of duty.

Gay, John (b 1685, d. 1732), English poet Wrote *Rural Sports*, *The Shepherd's Walk*, *Trivia*, and the *Captives*. His most successful work was the *Beggar's Opera*, played at Convent Garden in 1727.

Paras 2—11

2 High thoughts, ambitious thoughts.

recked, cared.

✓ **inflamed** enthusiasm, increased in martial ardour.
 ✓ **diminished** the distance, by bringing him into notice and thus raising him to a higher level.

placed within the regard of, rendered fit to be noticed.

[die as a fool etc., 'Died' Abner as a fool dieth.—2 Samnel, iii. 33. The meaning is, die an obscure death]

3 **high-souled**, noble.

✓ **pure from alloy**, not tainted by any selfish consideration.
inconsistent with, impossible to perform on account of.
lines, military works of defence

✓ **abstracted**, thoughtful.

✓ **in the phrase of romance**, in the language peculiar to romantic writers

4. [in the slips, held in by the leash or thong, before being *slipped* on the game]

6. [Merlin. A famous magician of alleged supernatural origin, contemporary with King Arthur, celebrated in the tales and romances of chivalry, in Spenser's "Faerie Queene," in the romantic poems of Italy and in Tennyson]

[Maugis. (It. *Malagigi*) A celebrated hero in the romances and poems based upon the fabulous adventures of Charlemagne, and his paladins. He is said to have been a cousin to Rinaldo, and a son of Beuves or Buovo, of Aygremont. He was brought up by the fairy Orianda, and became a great enchanter.]

✓ **for death and life**, on duty on the proper execution of which my life depends.

long-fanged, long-toothed

8. [Sathanas, Satan, devil, *i.e.* the hound, which was baying furiously at him.]

[**conjure** With the accent on the second syllable. To '*conjure*' means 'to implore in a sacred name,' and thus to produce some astonishing result. In the text the meaning is, 'I will astonish (and so silence) him, &c']

bolt, cross-bow arrows were usually called *bolts*.

arblast, or *arbalest*, a steel cross-bow set in a sort of gunstock, and discharged by a trigger. Abbrev. of *arcubalist*—Lat. *arcus*, a bow, and *balista*, a throwing machine, th. F.

pin thee with lance

11 **missile**, a weapon thrown by the hand Lat. *missilis*, from *mitto*, to throw

[**ashamed of his purpose**, ashamed of discharging his weapon at a person without giving him an opportunity of defending himself]

[**grounded his weapon**, rested the end on the ground]

Paras. 12-23.

✓ 12. mineature of humanity, small human being.]
an enemy, *i. e.* the dog.

panting, breathless.

in an attitude, in a manner.

salute it, kiss it.

13. that, *i. e.* to forget thee.

✓ puissance, mightiness, formidable character.

within my guard, within the space guarded by me. The whole of this speech is humorously spoken.

14 attend me, follow me.

15. hold me excused, excuse me.

✓ 17. as in duty bound etc. He means owing to his greatness.
name of one. He means Edith.

beauty could call down, is so celestial that the very geni would come down to gaze upon it in admiration.

grandeur could command, majesty would be obeyed.

[Go to. An archaic phrase, meaning 'Come now,' 'nonsense'. See note on Ch. XXI 8]

18. improbable conjecture. That the dwarf had been sent by Lady Edith.

✓ the houri etc. The female dwarf.

19 How! what do you mean?

our royal etc. The dwarf uses the plural form of speech used by royalty, as he believes he is King Arthur

/ pigmies, dwarfs. The pigmies were a fabulous dwarfish race of antiquity Gk. *Pygmaioi*, the Pygmies, fabled to be of the length of a (Gk.) *pygme* = $13\frac{1}{2}$ inches (measured from the elbow to the knuckles)—*pygmè*, fist

20. [difficulty to etc. Better, 'difficulty in recognizing']

truth of the token, the fact that it was really Lady Edith's ring

/ carnation-coloured, flesh-coloured.

/ assuming it . . . liveries, adopting the colour for that of his own uniform.

✓ to triumph etc., came off victorious in his contests so that the carnation-colour was thus made pre-eminent,

22 witness, token, evidence.

to a right settlement, to a proper state.

buffoonery, ludicrous or vulgar joking.

23. ✓ Fond, foolish. O. E. *fonne*, foolish.

/ [We list not, we do not please or choose.] A. S. *lystan*, to wish.

parley, discuss, hold conversation with. F. *parler*, to speak.
 power of that ring, magical influence of that ring In
 fairy tales, etc. we read of magical rings with the power o
 which persons were compelled to do the bidding of those who
 possessed them. Here, of course, the magic power is love.

Para. 24-42.

24 Pshaw, why should I etc, He holds his life of little
 value.

[to be merry with, to make sport of.]

her servant, i e himself - Kenneth

[the rather that, all the more because.]

25. keep your belief, think as you please.

little to me, a matter of indifference to me.

27 [thou soul of suspicion, most suspicious of men.]

28 [to ascertain, to make sure of, be certain of]

29 flighty,, capricious

dial-stone, a flat stone marked with divisions indicating the
 hours of the day and thus showing the time by the shadows
 cast upon it.

30. in the mouth of folly, spoken by a fool.

31. sand-glass, a glass instrument for measuring time by
 the running of sand

cold-blooded, not swayed by feelings of enthusiasm

✓ 32 culrass, breast-plate, portion of the armour covering the
 breast

installed, enthroned in his heart

✓ 33 transcendent, surpassing all in beauty and virtue.

35 what if the Saracens, etc. These words are not
 spoken to the dwarf, but to himself

✓ breach, an opening in the fortifications of an enemy.

36. [worth a king's ransom A phrase meaning 'of very
 great value.']

37 shutting his eyes etc, ignoring

bay, the deep-sounding bark of a dog

[pray her leave, ask her leave or permission.]

40 Haste he that will, let him hasten who will, I am
 not going to do so,

41 two ways. These are explained below—bribing or
 soothing, or carrying him

into a snail pace, crawled like a snail.

soothing, coaxing

✓ 42 labyrinth, intricate winding way.

indecorum, impropriety of behaviour.

not for him, no business of his

dispute . . . pleasure, question his lady's wishes

In this Chapter Scott has very skilfully depicted the gradual relaxation of the sense of duty under the temptation of woman's influence

CHAPTER XIII.

ANALYSIS.

[The knight overhears the conversation of the queen and her maids of honour, Edith joins them, Sir Kenneth learns how and wherefore he was wiled from his post, surprise and indignation of Edith when she hears that the trick had actually been played on the knight, her entreaties with the queen to send him back. The dwarf informs them that the knight is behind the canvas partition of the tent and within hearing, Edith unfastens the curtain, Sir Kenneth is disclosed to view, and the queen rushes from the apartment. Edith desires the knight to hasten to his post, he offers her the ring, but she desires him to keep it. He has barely left the tent when he hears his hound, Roswal, yelling in agony, he hastens to the mount, and finds that the Standard of England is gone, the shaft of the spear, on which it had floated, broken, and his faithful hound apparently in the throes of death]

Motto:—[Old Play. The lines are by Sir Walter Scott when he wanted a motto he would compose one, and insert it as from an 'Old Play' See note on the motto of Chapter vi

You talk . . . Innocence! You talk as if it were possible, for a person to be gay and innocent at the same time

the fatal fruit, the fruit of the forbidden tree of knowledge of good and evil in the garden of Eden, which when eaten by Adam and Eve, brought sin and death in the world. It was the one tree in the garden the fruit of which they were commanded by God not to eat. (*Genesis*, iii)

They parted . . . again, gaiety and innocence parted for ever, so that innocent gaiety is impossible

and malice . . . Gaiety, and since then when people are gay they do something evil.

laughs his last laugh. The cog object is understood.

to hear, on or when hearing *Infin* absolute.

Paras. 1-10.

I a breach of military discipline, a violation of military rules. Such a breach was a most serious offence and was punishable by death

to prove the reality . . . so, to find out whether the alluring hopes held out to him to desert his post were really true

[the discovery . . . were it discovered, 'Were it discovered' s unnecessary and tautological, as 'the discovery' of his having introduced himself could not be made were it not discovered]

(furtively, stealthily. Lat. *fur*, a thief

(shadowy light, dim light

(discourtesy, bad manners. It is exceeding bad manners to eavesdrop and overhear conversation, but Sir Kenneth did not come there with that intention. He could not help over-hearing it, however unwilling, situated as he was,

2 [Prester John was the name by which a series of Tatar Khans were known for several generations. Some suppose the original Prester John to have been a Nestorian priest who was raised to the throne of the Tatar princes, others, that 'Prester' is a corruption of a Persian word. He is supposed by some to have been a Grand Lama of Thibet, by others the king of Abyssinia Consult Baring Gould's *Curious Myths of the Middle Ages*, and Timbs' *Curiosities of History* p 80]

discharge thee of etc, perform thy duties as an ambassador,

3 means of merriment, the wherewithal to make themselves merry. He had probably given the guards drink in order to enable the Queen to perpetrate her joke on Sir Kenneth

4 the spirit, Sir Kenneth raised, brought up, invoked.

5 knight-errant, a wandering knight in search of adventure.

7 at all hazards, in spite of all consequences.

8 this vaunted wight, this presumptuous creature. wight=creature or person, a term used in irony or contempt. A. S. *wiht*, a creature

[do good upon her, A provincialism for 'do good to her,' or 'do her good']

9 sit nearer his heart, win her affections

10 wench, girl, maid A S *wencle*, a maid The word had no bad meaning formerly as now.

rigid, strict in behaviour, particular as regards conduct.

has us at fault, detects us committing a fault.

in a civil way, in a polite manner, without rudeness.

Parae. 11-81.

11 idle honour, the idle thoughtlessness of an idle moment

13. [command her laughter, restrain it]

14. prompts a sleepy one, inclines one to sleep rather than to be mercy

well disposed bedward, very much inclined to go to bed.

16 / dwelling on, prolonging.

17 [despite our pilgrimage etc., notwithstanding our having gone on a holy pilgrimage to the chapel at Engaddi, you do not resist the temptations of the Devil, and are not speaking the truth.]

[leasing, (A. S.)=lying. See *Psalm*, iv. 2]

gaged, wagered, cognate with *wage* Lat. *vadis*, a pledge, fr. Teut *wadjom*, a pledge

Libbard The queen not being English is made to mispronounce leopard as libbard But *libbard* is an old form of *copard* So Shakespeare "With libbard's head on knee."

[how call you him? whatever his name is.

18 too great for me to gainsay, too high a personage for me to contradict you

19 under your favour, if you will let me say so with your permission

20. minion, favourite, a flatterer, here used in the sense of you impertinent flatterer, F. *mignon*, a darling—O Ger. *minni minne*, love An instance of a word which has been degraded in meaning The different stages of meaning are first, a favourite, then one who became a favourite by unworthy means; and finally, a servile dependent (its present meaning)

22 gibes, jests.

23. [the kinswoman of England, the kinswoman of the king of England]

railery, banter, good natured-satire

[weeping and gnashing of teeth, sorrow and mourning A Scriptural expression,—hyperbolical here; see *St. Matthew*, xxv. 30]

26 [of the house of Navarre. Berengaria was the daughter of Sanchez king of Navarre; Richard met her at Guinne, on his way to the Holy Land]

been so often spread over us, been held up before us as something to be guided by.

29. a light frolic, a thoughtless joke,

30 care . . . caught, the ring is of no use now since it has accomplished its purpose.

Paras. 32-42.

32. [our true knight, spoken ironically] Here the first person is used for the second. A sarcastic colloquialism in which the speaker is supposed to include him- or herself.

/ power, influence with the king.

iron breasts, not easily influenced emotions.

of a lion, in allusion to Richard *Coeur-de-Lion*.

interest, influence.

33. feelings . . . unravel, such conflicting feelings that it would be impossible to analyze them.

[but shortly. Better, 'a short time', or 'recently']

lured, enticed; a term borrowed from the chase, the lure being the bait to attract the prey

34. Knight of the Standard, said in jest, as he had been appointed to guard the banner of England

grace him, confer some mark of favour on him.

to make amends . . . chase, to compensate him for the profitless trouble he has been put to. A wild-goose chase is a foolish pursuit.

perdue, hidden. French.

35 wot, from the O E verb *witan*, to know Now only used in the form *to wit*

ensconced, hidden safely The word literally means hidden or protected by a sconce or fort.

36 Out, monster etc. The queen is shocked to find out that Sir Kenneth was so near them and had overheard everything, and drives the dwarf away from her presence for his stupidity and mischief

some more emphatic etc., something which more clearly showed her displeasure: e. a slap, or stroke with a rod

39 place . . , mercy, ask his forgiveness.

42 detail her remonstrances, continue her expostulations, mention all her reasons why the curtain should not be removed

undress, a loose dress, such as is worn at home when no visitors, are expected

unstudied, disordered, hanging loosely O F *descheveler*—des, and *chevel*, hair—Lat. *dis*, in different directions, *capillus* the hair

an age which was not after all time, an age which in reality permitted great freedom as regards dress, people being neither affectedly modest nor over scrupulous, as in our day The female costume of the period, however, in no way exposed the person, but the dress of both sexes was distinguished by oriental character "The costume of England, to the close of the tenth century, had 'more of the antique Roman than the Dane' in it. But the Normans had adopted the Saracenic and Byzantine fashions they found diffused through the south of Europe, and an English female of the twelfth century could scarcely have been distinguished by her attire, from a lady of the Lower Empire or indeed from a modern 'maid of Athens.'" (Planche, *Hist of Brit Costume*)

had covered with crimson, had caused to look flushed, had made red.

Paras 48-55.

43. delicacy, refinement of feeling

it did not seem etc., she forgot her own bashfulness in the sense of the danger in which she knew Sir Kenneth had been placed on her account

She drew her scrap etc. Cf. *The Lady of the Lake*, Ct. I. st. 20.

"The maid alarmed, with hasty oar,
Push'd her light shallop from the shore,
And when a space was gain'd between,
Closer she drew her bosom's screen."

trained allured, drawn F *trainer*, th Low L. forms fr. Lat. *traho*, to draw.

when each minute . . . dishonour, when every minute you remain here means a breach of discipline and hence dishonour, or, when every minute you remain it may result in insult to the flag of England, and dishonour to you,

47. dally not, waste, not time, delay not O F *dallier*, to chat, pass the time in light converse Of Teut. origin; Cf. Bavar *dalen* to speak and act as children mod. Ger *dahlen*, to trifle.

49. as I value . . . Crusader. She is endeavouring to conceal her real feelings for the knight. The broken sentences indicate the agitated state of Edith's mind.

52. became conqueror, her bashfulness now overpowered, her other feelings

[in Sir Kenneth's thoughts refers—to mental gloom alone—the natural gloom was darkness caused by the light being extinguished]

53. spur himself to action etc force himself to greater activity by recollecting that he was bidden by the Lady Edith to make haste.

the fulness of his heart, the great weight he felt at his heart caused by anger and sorrow

54. surmounted, crossed, covered

relaxed . . . sides, did not slacken his speed when ascending the steep sides of the mound

55. [was vanished. *Vanish* is a neuter verb, and ought not to be used passively]

CHAPTER XIV.

ANALYSIS.

[Sir Kenneth's grief for the loss of his honour; he is interrupted by the approach of the Hakim, who undertakes to cure the wounded hound. The knight tells the physician what has happened; he urges him to fly to the camp of Saladin, informs him that the Soldan wishes to enter into an alliance with Richard, and, what was as yet a secret, intends to raise the Lady Edith to his throne. Indignation of the knight at the proposition, he desires the Hakim to leave him, and, after reflecting on what he has been told of the secret article of the treaty, takes the road to king Richard's pavilion.]

Motto —[All my long etc. The passage is from the scene between Sabastian king of Portugal and Dorax] It occurs in Act IV, last, scene, and is quoted apparently from memory as it is slightly altered. In the orig we have 'aware' instead of 'arrear'.

long arrear of honour, the large amount of honour I had gained in a life-time.

hoarded up for age, accumulated so that in my old age I might look back on it with pride

hooting boys etc, boys may read the story of my life and jeer at me.

[Don Sabastian, by Dryden (1690)]

Paras 1-9

violation of, outrage on

1/ mixed as a bitter ingredient, which caused him to experience a bitterness of feeling. This was because he felt that in dishonour, while everybody would shun him, his dog faithful to the last, would be lost to him.

2 sonorous, clear resounding

3 [the former and the latter rain. See *Hosea*, vi, 3, *James*, v 7] The first autumn rains begin about the end of October in Palestine, the latter or spring rains fall between the middle of February and the middle of April. The sense of the passage is that misfortune results in good to men, just as from the cold comfortless rain the flowers and fruit spring up.

✓ 4. wisdom is held, written, those are considered wise who are able, not to invent wise and original sayings, but who have the happy gift of remembering the words of wisdom in the Koran and applying them suitably when occasion arises.

7. womanlike expression of sorrow, weeping. So Shakspeare has in *Henry VIII.*, iii. 2:

"I did not think to shed a single tear
In all my miseries; but thou hast forc'd me,
Out of thy honest truth, to play the woman."

6. averted looks, because he did not wish the Saracen to see his tears.

1. the ox-for the field etc., 'every man to his own trade.'

7. by thy law. The dog is regarded an unclean animal by Mahomedans.

8. a miserable groom etc. To the man of science there is no difference whether he is curing a poor groom (Sir Kenneth's squire), a dog, or a monarch (Richard).

19. [styptics, (Gk *stuptikos*, astringent). Substances which check local bleeding]

of his kind intentions, of the physician's intention to cure him.

Paras. 10-18.

10. pedigree, line of descent.

1. distinctions, distinguishing points.

11. I will never etc. Because the punishment for deserting his post would be death.

[wind, blow; see line 2 of the quotation from Chatterton Chap. xv]

12. 'to hear was to obey.' The reply given by Turkish and other oriental slaves in acknowledgement of their masters commands. See 2 *Samuel*, xxii. 45.

13. exchange conditions, die in his stead.

14. It is written: in the sacred book.

1. fashioned, made.

1. the master of the earth, *i. e.*, man, the lord of Creation. See *Genesis*, 1.128.

here and to come, the happiness in this world and the next.

15. [on this side of miracle, next to being miraculous.]

1. spirit, mind.

17. a living man He means that he should have given up his life in saving the banner, he should have died in its protection and defence, instead of which he is still living.

18. report speaks thee, fame says of thee.

since the days of Sultan Adam. Adam was tempted by Eve to eat the forbidden fruit and so fell from the state of innocence and happiness (*Genesis* iii) The word *Sultan* is used as mark of respect

Paras. 20-24.

20 knowledge is, etc, The usual expression is 'knowledge is power,' = the possession of knowledge brings with it power.

✓ scarce animated shell-fish Shell-fish are a kind of aquatic animals with an external covering of a shell, such as oysters, cockles, limpets, etc They generally fix themselves on to rocks, and are very low in the scale of animal life They are said to be 'scarce animated' because they have scarcely any feeling and no power of locomotion.

Christian writings, the Bible

[when prosecuted in one city, etc See *St Matthew*, xx. 23] Similarly Mahommed said to his persecuted followers "Emigrate" "Depart unto Medina, Allah hath verily 'given you brethren there a home in which ye shall find refuge"

driven forth from the holy city etc., "The Meccans did not object to his doings, they considered him a common 'poet' or 'soothsayer,' who, moreover, was not in his right senses, or was simply a liar. Gradually however, as the number of his converts increased, they began to pay more and more attention to his proceedings, and finally, fearing mostly for the sacredness of Mecca, which the new doctrine might abolish, they rose in fierce opposition against the new prophet and his adherents, who dared "to 'call their ancient gods idols, and their ancestors fools' The Koreish now demanded that Abu Tâlib should silence or surrender his nephew Abu Tâlib refused. Many of the converted slaves and freedmen had to undergo terrible punishments. A hundred believers, on the prophet's own advice, emigrated to Abyssinia Mahommed now conceived the plan to seek refuge in the friendly city of Medina, and about June 622 A. D he fled thither" (*Chambers's Encyclopædia*)

21 what does etc., how does this affect my affairs or troubles

22 even the sage. control, even the wise man flees from the danger he is not unable to overcome

23 where the very phrase is unknown, among whom the very name or term dishonour is not known, as they do not know what honour and dishonour mean.

had I not better partake, etc, would it not be more advisable for me to go further still and give myself up entirely to their belief?

take the turban, to become a Mahomedan (the turban being the peculiar head-dress of Mahomedans)

apostacy, abandonment of one's religion Sk. 'a standing away'—*apo*, from, *stasis*, a standing

consummate my infamy, to complete my disgrace.

24. the law of the Prophet, Mahommedanism

✓ **those on whom . . . conviction, those who sincerely believe** ✓
its teachings, those who are convinced of the truth of its
teachings

Upon thine eyes to the light, be convinced of the truth of Islam.

Remain blinded if thou wilt, believe, if you obstinately will, the false, creed of Christianity

second life, life in the next world

✓ **span of spresent time, brief life on earth** Life is frequently compared to a span on account of its brevity. Cf. Bacon, *The World* "The world's a bubble, and the life of man less than a span"

Paras 25-29.

25 writhen, distorted (in the agonies of death)

this evening's . . . sun when he expected he would forfeit his life.

26. **dromond, or dromon** (Archaic), a swift sailing medieval ship of war, propelled by both oars and sails. Typically it was a large vessel, though from the loose use of medieval naval terms it is not certain that this was always the case. It is discribed by the Byzantine emperor Leo, in the 9th century, as having 100 oars in two banks. It is spoken of more generally later as a large and swift galley. (*Standard Dict*)

parting asunder, breaking to pieces.

, full tenor, entire purport or meaning.

gibbeted, hanged The gibbet is the gallows. corse, corpse.

28. composition. settlement of the quarrel.

in other circumstances had it not been a religious war.

might have become, might have been in keeping with.

private offers When Guy of Lusignan became king of Jerusalem, his most powerful vassal Raymond, count of Tripoli, who had also aspired to the throne of Jerusalem, refused him his allegiance. Raymond made a treaty with Saladin, and rendered him assistance against the Christians. When Saladin invaded the Holy Land with 80,000 troops on Raymond's advice Jerusalem was emptied of its garrisons which were marched to Tiberias where the first assault was made. By the advice of the perfidious Raymond, the Christians were betrayed into a camp-destitute of water Raymond fled on the first onset Guy was defeated and taken prisoner, and the relic of the true cross fell into the hands of the Saracens (1187) (Gibbon, ch 597)

✓ **interested defection, desertion of one's party with motives of benefitting oneself,**

of his free liberality, liberality of his own free will list, desire.

He will permit a free pilgrimage, etc. After Richard's successful siege of Jaffa he wished for peace, "and Saladin, at length exhausted by wars, submitted to necessity . . . A truce was agreed upon for three years and eight months: the fort of Ascalon was to be destroyed, but Jaffa and Tyre, with the country between them, were to be surrendered to the Christians. The people of the west were also at liberty to make their pilgrimages to Jerusalem, exempt from the taxes which the Saracenian princes had in former times imposed" (Mills, *Hist. of the Crusades*, Ch xii)

to your honour I can commit, I can confide to you the secret knowing that you are too honourable to divulge it.

put a sacred seal . . . union, will make fast by a sacred bond this desirable alliance

bravest and noblest . . . Asla, i. e. Richard and Saladin.

Footnote: Edith Plantagenet. See Introduction, Characters in the *Talisman*.

29 sayest thou? Sayst thou so? what do you say?

jarred, abruptly shaken.

torpor of palsy, paralysis.

[at once, at one and the same time. The sentence would read better 'at once, both his fortunes and his honour.']

Paras. 30-41.

30 intermarry . . . maidens in Spain This was not uncommon Roderick's widow, for instance, married the son of Musa, the Mahomedan general. Also the Christian martyr Flora was the offspring of such a marriage See Lane-Poole's *Moors in Spain*

in his full confidence . . . Richard, placing implicit faith in the knowledge that a blood relation of Richard's would not be guilty of any dishonourable action

it signifies but little etc. A reference to the low opinion Mahomedans have of women, who were believed to have no souls, though this is not strictly correct, as Mahommed taught that women would have a separate place in heaven.

zenana, the part of the house exclusively reserved for women in oriental homes Pers. *zen*, woman

31 splendid ignominy. 'Splendid' because she would be Saladin's, and 'ignominious' because a concubine The figure Oxymoron,

32. Henry of Champagne Isabella's husband after the death of Conrad, and one of the aspirants for the kingship of Jerusalem. Champagne is an ancient province of France

arch priest, archbishop

[to break the proposal, to intimate it gradually]

good issue, a successful termination.

[the of Montserrat should be 'him of Montserrat,' being in app. with others]

scroll, roll of paper, letter

advance thee highly, place you in high favour.

a plan path, a wise and clear course of conduct.

33. struck down the gate of Acre, i.e. Richard, who captured Acre soon after his arrival there. The siege had lasted two years prior to this.

Certes, certainly (French).

34 [breaking into . . . life, committing suicide; the body is called a tabernacle. 2. Peter, i. 13.]

35 [it grudges me, I grudge, I am sorry, an old form in imitation of a Latin idiom, similiary, 'it irks me', xv. 51]

36. A gift . . . recalled, a gift one regrets having made is equivalent to taking it back again.

39 devoted, doomed

40 a motive for desiring life, viz to save Edith from the degradation of being wedded to infidel Saracen

sullied vestment . . . wear, soiled garment no longer fit to be worn.

41. [what do I know etc. 'How can I tell but that the treacherous Theodoric may have exhibited the beautiful Edith to the accursed Saracen physician, so that the hound (Hakim) might judge whether the princely Christian lady were fit to grace the infidel's harem?']

in the gripe See Chapter I para 12

never again because I would kill him.

CHAPTER XV.

ANALYSIS

[Feelings of Richard after the episode related in Chap xi. Sir Kenneth enters Richard's tent, and informs him that the banner has been carried off, the king does not credit the statement, but it is confirmed by the arrival of Sir Henry Neville with the same tidings. Richard in his rage is about to slay the knight, but is prevented by De Vaux. Sir Kenneth desires to make a private communication to the king, and proceeds to tell him of the Soldan's proposal concerning the Lady Edith. Richard is enraged at his mentioning her name or interfering in the matter. On the approach of the queen to the tent Sir Kenneth is removed and put in fetters, the king grants that he may be visited by a priest and executed knight-like in belt and spurs. De Vaux, in pity for the Scotch knight, endeavours to

[persuade him to have something done on his behalf, or so to explain his desertion of the banner that his life may be spared]

Motto —The lines of the motto are from Chatterton's ballad entitled *The Bristow Tragedy, or the Death of Sir Thomas Bawdin* written in the style and language of the fifteenth century (*Bristow*=Bristol, *Bawdin*=Baldwin) They are the opening lines of the ballad.

chanticleer, a cock, so called from the clearness of his voice in crowing, from *chant* and *clear*,

wound his bugle horn, sounded his clear-sounding notes. The cock's throat is compared to a bugle

early, early-rising

King Edward, Edward IV of England.

ruddy-streaks, the rising sun-beams, which are of a reddish colour

eclipse, overpower by their brighter hue

grey, the morning twilight, which is of a grey colour

raven's croaking throat. The raven or crow is the bird whose harsh notes are heard in the early dawn before any other birds. The raven besides being considered a bird of ill-omen was also believed to possess prophetic powers. They are believed by superstitious people to forebode death. Cf Gay, *Pastorals* The Dirge

"The boding raven on her cottage sat,

And with hoarse croakings warned us of our fate"

"Thou'rt right," thou art right in croaking

Chatterton, Thomas Chatterton (1752-1770), son of a poor school master at Bristol, early displayed a taste for antiquities and poetry, and wrote a series of poems in fifteenth century style, which he ascribed to Thomas Rowley. At 17 he went to London to earn a living by literature, but being unable to do so poisoned himself. Although so young he gave proofs of high poetic genius

Paras. 1-18.

stormy event, the disturbance about the standard

plenitude, fullness

in their secret souls, in their inmost hearts, secretly.

2 doubled his guards, doubled the number of men on guard

ordinary watch, the guards who usually kept watch

donative, gift.

3. [sovereign, powerful.]

4. [an armed tread, the step of a man in armour]
devoted gloom, the gloom of one doomed to death.

8 ill, unsafe

9 with fierce emphasis. Because it was an insult to him to have said so, as no honourable knight could lie

But this also, etc., but it is my fate that has made it necessary that I should submit to this insult also.

10 This fever. Richard thinks Sir Kenneth has also contracted the infectious fever that was spreading through the camp.

11. Sir Henry Neville, Earl of Westmorland.

14. colourless, pale

✓ camiscia, a light loose robe

predecessor, Edmund Ironside, King of England, so called for his great valour.

✓ blunt truth . . character, outspoken plainness of speech for which he was noted

17 the fox William, the cunning William of Scotland.
See Chapter XXVIII para 66 *et seq*

Paras 19 89.

19 [as our arm etc, as (if) our arm etc.]

✓ 23 Shrift, confession of sins to a priest, absolution. From *shrive*, to hear confession. - A. S. *scrifan*, to prescribe penance, to write;—Lat. *scribo*

absolution, forgiveness of sins, pronounced by the priest in the confessional

-28 I was. . . right. See para 17

29 venture our person etc., leave me to take care of myself

30 in proof, in armour proof against sword cuts or lance thrusts.

31 put off time, to cause delay.

32 vexation on account of the mistake he had made in his opinion of the Scot

had said as much, would have said the same

✓ 34. a pregnant example, a complete or full example (in thee)

pitched field, battle field

✓ 38 [Iago's words The passage is as follows —Iago "Sir, you are one of those that will not serve God, if the devil bid you" (*Othello*, I 1)]

tinge, colouring

✓ rolls of chivalry, among knights, in the ranks of knighthood.

39. **cheated us.** See Chapter XXVIII. Richard though not aware that the Scot was a relative of William of Scotland, had received intimation from England that he was not the knight he represented himself to be, and therefore thought him an impostor

all a deceit, a composition of deceit.

cowards by day : as did Leopold when insulted by Richard.

robbers by night as is the person who stole the banner.

Paras 40-50.

40 **rack, a frame of wood to which a person was tied and his limbs stretched till all the joints were dislocated**

43 **[In his despite, in spite of himself, although he tried to prevent it.]**

45 **coop him up close, keep him in close confinement**

answer custody, you will be responsible for his safe imprisonment on pain of death

ghostly father, priest, spiritual adviser.

kill soul, by preventing his receiving absolution and thus going in his sin to eternal damnation.

die . . . in his belt and spurs A knight was degraded as follows — "His spurs were cut off close to his heels, with a cook's cleaver, his arms were basted and reversed by the common hangman, his belt was cut to pieces, and his sword broken. Even his horse showed his disgrace, the animal's tail being cut off close to the rump, and thrown on a dunghill. The death bell tolled, and the funeral service was said, for a knight thus degraded, as for one dead to knightly honour." (Scott, *Essay on Chivalry*)

46 **descending to, degrading himself by**

[issue, passage]

✓ **provost, an officer whose duty is to attend to offences against military discipline, and to see that the offender receives his punishment**

48 **my father** This is an anachronism. David's father died in 1152. William the Lion, who was then King, was David's brother.

49 **brushed the back** features, brushed or wiped away a tear with the back of his large hand

50 **[fit you for your passage, prepare you for going to the next world]**

Paras 51-59

51 **[as two travellers who** There is the same simile in Sanskrit]

52 **it irks me, it is distasteful or painful to me** O E *irks*, to weary

sums, concludes.

54 none of the most acute, not very sensitive.
[Galloway nag, a small but strong horse, called a Galloway, from the district of that name in the south of Scotland]

[Irthing, a small river in Cumberland]

bear such promise, give signs of so glorious a future.

in thy behalf, to obtain the king's forgiveness for thee.

55 part company, be separated.

56 [would I rather . . . horse etc., I would sooner have parted with my best horse than not have been myself the guard of the banner]

[a plain man, an ordinary person; a person of ordinary discernment.]

stratagem, trick.

gear, matters, business; gear is obsolete in this sense, and rarely used now See note, Chap VII. 44.]

make a clean conscience. The usual expression is make a clean breast=speak out the whole truth.

mood, anger. Cf Shakespeare, *Two Gent* IV 1 51 "Who, in my mood, I stabbed unto the heart." Also *R and J* III. 1. 13: "Thou art as hot a Jack in thy mood as any in Italy"

turned his face. To conceal his emotions

nothing. The confession would have thrown a reflection on the queen and her ladies and hence Sir Kenneth preferred to die rather than be guilty of such unchivalrous conduct.

58 topics, means.

nearly, closely, keenly

59 rough footed, because the Scots used to ride rough-shod over the lands of the English and pillage them

CHAPTER XVI.

ANALYSIS.

[Description and character of Queen Berengaria, her pastimes. Fright of the queen and Edith on learning that the standard is missing. Edith and her ladies urge the queen to go at once to the king and beg him to spare the knight's life. The queen's toilet causes delay, Edith is about to go alone, when the queen hastens and proceeds to Richard's tent attended by Edith and her ladies-in-waiting]

Motto.—The lines of this supposed song are Scott's own composition. See note on the motto of Chapter VI.

'Tis not her sense What has charmed me in her is not her intelligence.

chat, frivolous talk.

woman More correct, 'woman's.'

Para 1.

Navarre At the period of our story Navarre had its own kings In 1274 it was united to the French kingdom, through the marriage of Philippe IV, but was again independent in 1441, till the reign of Henry III. of Navarre who ascended the French throne as Henry IV

slight, not tall and majestic

exquisitely moulded, beautifully formed

a complexion not common etc. The Spainards are of dark complexion, i.e. they have dark hair and eyes, and the colour of their skin is of a darkish hue, and not blonde, or extremely fair.

fair hair, light golden hair

juvenile, youthful, girlish.

petulance, perversity, fretfulness.

fantasies, fancies, with which it is cognate

a very large one. She was conscious of her surpassing attractions and was of opinion that she had a right to claim a great deal of admiration and homage from people as her due right

resigned to, bestowed on

chose to be, affected or pretended to be.

[toil their wits. *Toil* is obsolete as an active verb] Use their wits=tax their ingenuity

/ scarce to be greatly envied, i.e. was to be pitied, as they had to endure the petulance of her humour.

✓ buoyancy, cheerfulness.

beyond the proportion, greater, disproportionate to.

make good, recompense for

pranks, mischievous tricks

Paras 2-4.

2. comprehensive understanding, a mind capable of receiving and conveying a larger view of things.

cast, quality

allowing for, making allowance for, taking into consideration.

✓ poignant, cutting, sharp, stinging, giving pain

a specific, a certain cure.

✓ relieving . . . spirits, making the Queen of England cheerful. It was usual formerly to use the titles 'Her (or His)' Grace' to sovereignty. Now the usual form is 'Her (or His) 'Highness.'

saved their imagination much toil, helped them to find the means of rousing the queen's spirits without much trouble.

3. accordingly, as one of the members of the royal family.

[the celebrated Queen Mother of England. Eleanor, mother of Richard, she was the daughter and sole heiress of William, Duke of Aquitaine, in 1137 she married Louis VII. of France, she accompanied him to the Holy Land on the Second Crusade, 1148, in 1152 she was divorced from her husband, and within six weeks after was married to Henry II of England, king John was her favourite son. She died in 1205 at the abbey of Beaulieu, near Loches.]

✓ Messina, in Sicily. The English Crusaders had wintered here on their way to Palestine

nuptials, marriage. The word was formerly also used in the singular but not so now.

observance, attention.

Paras 4-7.

4 censuring, criticising

✓ less artfully disposed, less artistically arranged

[these mysteries The mysteries of a lady's toilet, with which the sterner sex are not supposed to be acquainted]

✓ [cognizance, badge]

[nearly, closely, narrowly, *near* and *narrow* are from the same root.

for a political purpose. This was, no doubt to give Saladin an opportunity of personally satisfying himself of the charms of Edith.

secret sign of intelligence etc., the dropping of the rose buds

[this admirable recipe The amusement she would be afforded by twitting Edith on the knight's love for her]

✓ [recipe, lit means 'take,' a prescription is called a *recipe*, as doctors' prescriptions begin with the letter R, which stands for *recipe*]

[ennui, (French.) languor, or weariness from want of employment]

[the dethroned Queen of Jerusalem This was Sybille the wife of Guy de Lusignan After the death of Godfrey of Bouillon, in 1100, his brother and his cousin succeeded as Baldwin I and II, the latter was followed by his daughter Melesenda (Milicent); she married Fulk, Count of Anjou, and was succeeded by her son Baldwin III, and he by his nephew Baldwin IV, on his death his sister Sybille became queen; her child known as Baldwin V, having died suspiciously, she had her second husband Guy de Lusignan proclaimed king. In 1187 Saladin invaded the Holy Land, and after defeating Guy de Lus-

ignan at the battle of Tiberias (June 1187) took possession of Jerusalem hence the Third Crusade Therefore it was, as the Marquis of Montserrat remarks, Chap. x, 18, that Guy de Lusignan's claims to the throne of Jerusalem would be preferred to his own.]

[the excellence of that unhappy species Their excellence consisted in their being crazy or half-witted]

to try the effect. . . forms, to see whether he would be frightened by them

had been lost, had failed

5 indulging her wit. . . of, making merriment of, joking about.

✓ playful malice, good humoured mischief mingled with petty spite.

✓ to carry her anxiety etc., to go to her own room, as she received no sympathy from the queen or her companions]

6 a piece of silk —of little value.

a needy adventurer who was possibly tempted to run away with it.

put under warding, placed in custody.

7 thick, profusely.

heaping . . inconsistencies, putting forward a large number of absurd and contradictory reasons and explanations.

caught the eye, chanced to notice the look on

there was death etc., the expression of her face told plainly that she had to tell of fatal news

had sunk, would have fallen.

elevation of character, superiority of character.

Para. 8-17

if . . saved, if it is not too late.

9 personal apprehensions, anxiety regarding her own safety (for what she had a hand in doing)

10 pall, here, a cloak used to decorate the statues of saints. Lat. *palla*, a mantle

Saint Thomas of Orthez, the chapel of that saint at Orthez is near the Pyrenean border, and therefore in the territory of Navarre, Berengaria's native land Charles were dedicated to saints at various places and were usually known by the name of the place at which they were situated

in extremity, in her great mental distress.

✓ list, like.

✓ [be your own best saint, accomplish yourself what you would pray the saints to do Cf the proverb—'God help th se who help themselves]

13. *levee*, (French=*rising*) the morning toilet. Th present meaning of giving audience arose from the practice of sovereigns granting audience in their bed chamber.

composed, only pale as death. Although calm, yet pale *as death*, (=extremely)]

{ *supplied the deficiencies etc.*, herself did those services which the queen's attendants were unable to do

14. *How you wait, how you attend on me.*

the dutes of your attendance, the duties of attending to me, and supplying my wants

17 *a love-true knight*, a knight faithful to his lady-love.

Paras. 18-23

18 | *bedizened*, decked, dressed gaudily

in green, Green appears to have been the prevailing colour of the robe usually worn by the ladies of the period This was more so in John's reign "Du Cange cites a contemporary register to prove that a green robe, lined with cendal, was estimated at sixty shillings, and Matthew Paris, and other ancient historians, speaking of the flight of Longchamp, Bishop of Ely, state that he disguised himself in a woman's tunic of green with a capa (the Norman mantle with a capuchon) of the same colour"

{ *Planché*)

barcanet. From the French, meaning a collar of jewels, necklace

[*the king of Cyprus*, Issac, whom Richard dethroned in consequence of his inhospitable treatment when Richard's ships were driven by storm on the island on his way to the Crusade. Richard appointed Governors over Cyprus, and afterwards made Guy de Lusignan king]

19 *This and a man's life at stake*, how can you waste time trifling like this, when a man's life is in danger?

It passes human patience, it is more than a human being can bear

blood, family

abused, made wrongful use of

{ *within the compass*, near.

glory, prestige *h/c*

laughing-stock, object of laughter

21 *incensed*, angered.

nor will it be one life etc., his anger will not be appeased till he kills some of us (for having a hand in the affair of the banner)

22. *wait her movemonts*, to enable the queen to come up to her

inaccuracies of the toilette, irregularities of dress, shortcomings of the dress she wore.

23 *covered*, hid

CHAPTER XVII

ANALYSIS.

[The Chamberlains prevent the queen's entrance to the king's pavilion, but Edith pushes past them and they both enter. The headsman, his dress and appearance. The queen intercedes for the knight, Edith appeals to the king on his behalf, and relates how it was he had left his post, Richard is only the more exasperated when he learns that the Scotch knight has been in the queen's very tent. A Carmelite monk enters and beseeches the king to stay the execution, as he has been entrusted with a weighty secret by the condemned man. Richard refuses, and orders the priest and the ladies to withdraw, at that moment the Hakim enters the tent and desires to speak with the king on matters of importance. Conduct and reflections of the ladies on their return to the queen's pavilion]

Motto.—were every hair. Cf Shakespeare, *Merchant of Venice*, IV 185—87,

"If every ducat in six thousand ducats
Were in six parts, and every part a ducat,
I would not draw them,—I would have my bond."

[Life after life should out. Should go out, adverbs are often used as verbs, or with the verb omitted]

waning, fading When the brighter light of the sun appears the stars wane or fade away one by one

Paras 1-16

their, of the queen and her ladies.

3 some one to the executioner

speed thine office quickly, do thy work speedily

in that, in killing quickly

consists thy mercy, is the only manner in which thou canst show thy mercy

if thou dealest. . . blow, if you sever the head from the trunk in a single blow

falters, quivers

mark me, note for me

4 unusual awe 'Unusual because he was in the presence of the king

gainsay, refuse

9 red cloth, so as not to disclose bloodstains

tabard, a tunic or coat reaching to the knees and open at the sides Now only used by heralds, but for merely an ordinary article of dress.

stained with spots of blood

stocks, stockings.

shag, rough wollen cloth.

screech-owl, an owl that utters a harsh screeching cry.

| misanthropical, exhibiting a feeling of hatred towards others.

[with a neck like a bull. It should be like a bull's.]

bandy legs, crooked legs, legs bending outward.

truculent, ferocious looking

plummets, pieces of lead used as weights.

11 her own road to victory, how to carry the day or gain her object

the prop of Christendom: because on Richard depended the hopes of the Christian world.

fairy hands, beautiful little hands (like those of fairies)

12 What needs this? what need is there for this? why is this necessary?

15. [touching, with reference to] He wished to know what he should do with the head.

16 A Christian burial, the head and body are to be buried according to Christian rites. The heads of traitors were usually exposed in some public place, but if the persons were allowed Christian burial this was not the case the head was buried with the body.

Paras 17-48

17 cynical, sneering The word is derived from the *Cynics*, a sect of philosophers who taught that people should look with contempt upon all worldly things.

19 not in nature, not in the nature or power of.

insufferable, fierce, unendurable.

cherub countenance, angel face Cherubs are little angels

Hercules, the mythical Greek hero noted for his great strength

Dejanira, the wife of Hercules, noted for her beauty, she was very jealous of her husband, and the centaur Nessus gave her a shirt dipped in his blood, telling her that whoever wore it would love her with undying love She gave it to her husband, who wore it, but it adhered to his body and caused intolerable pain, which made him terminate his own life.

32 dallied, played

36 [so she bring, provided that she bring]

more intellectual. . . cast: it was more expressive of intellect than of sensual pleasure, it appealed more to the mind than to the physical senses

38 [A message. This is the subject to 'induced',—the sentence beginning with 'who' is an unfinished one]

such a grace, such a great favour.

✓ 43 crystal floor. "And the streets of the city was pure gold, as it were transparent glass."—*Rev* xxi 21.

[thy life long, all your life.]

Paras. 44-48.

44. licences tyranny, permits you to be tyrannical touched, stained

at a higher tribunal, at the tribunal of God.

venial, that which can be forgiven Sins are mortal and venial

45 paramour, lover. Not then used in the degraded sense in which it now is.

King Henry his father

little hinders . . . order, on a little more provocation. Archaic.

46 [done to death, murdered See Chapter xxi 35.]

by—. She was probably going to say 'the Queen,' but checked herself, and turned the point of the remark on the king himself

48 [The spotless virgin fears not the raging lion. The allusion is to Una and the Lion in Spenser's *Faerie Queene* See also Scott's *Marmion*—

"Harpers have sung, and poets told,

That he in fury uncontrolled,

The shaggy Monarch of the wood,

Before a virgin, fair and good,

Has pacified his savage mood—ii. 7

[Cf. The motto to Chap. xx.] Una is a lovely lady in Spenser's poem, intended as a personification of Truth. She goes in search of a knight who will help her to rescue her father and mother, who are imprisoned by a dragon (Error) She meets the Red Cross Knight and they proceed together, but get separated on the way

She comes across a lion, which rushes to attack her,

"But to the prey when as he drew more dry,

His bloody rage assuaged with remorse,

(And with the sight amazed, forgot his furious force)

Instead thereof he kist her weary feet,

And licked her lily hands with fawning tongue,

As he her wronged innocence did meet.

Oh how can beauty master the most strong,

And simple truth subdue avenging wrong"

The lion attends her during her wanderings, and she finally weds the knight

✓ work his will, do what he pleases.

✓ politic alliances, marriages entered into for political expediency

this poor hand, by giving my hand in marriage During the Christian marriage ceremony the bride gives her hand to the bridegroom who places the wedding ring on it

our degrees were too distant, there was too great difference in our birth and rank in society.

death unites . . . low, death makes all men equal by removing all artificial distinctions. Cf.

"The prince who kept the world in awe,
The judge, whose dictate fix'd the law,
The rich, the poor, the great, the small,
Are levelled. death confounds them all."—Gay, *Fables*

I am the spouse etc., I hold myself as the betrothed of a dead man, and shall never marry any one

PARAS 49-53.

49 [a Carmelite monk. The Order is named after Mt. Carmel in Syria where the prophet Elisha ('Elias,' para 53) is said to have founded the Order, and where there is still a famous convent.] In the missal of this order there is inscribed in the *Confiteor*, the name of Elisha. Ferrari, the Canonist, says "Carmelitarum Ordo, quem quidam antiquissimum onunt, temporibus Alexandri III, Summi pontificis circa annum Domini 1160, initum sumpsit. At quia sine aliqua certa a Regula Religiosi hujus ordinis tunc vivebant, hunc non dicitur originata hæc Religio dicto tempore, sed tempore Honorii III, quando regulam ab Alberto Patriarcha Hierosolymitano acceptam, prædictus Pontifex confirmavit anno 1226, constit. 8 incip, *Ut vivendi* Divisus est hic ordo in Conventuales et Observantes obediunt, tamen, eidem Generali

Carmelitarum Discalceatorum congregatio, sub eadem Regula in suo primævo rigore sine ullis Pontificis moderacionibus instituta est circa annum 1565. a Sta Teresia, et approbata fuit a Gregorio XIII, constit. 64 incip, *Pia consideratione*—*Bibl. Prompt*—VIII p 38]

conjured him, solemnly begged of him.

50 are leagued, have conspired

52 [of a piece with, similar to, corresponding to, in accordance with]

✓wonted obstinacy, usual perverseness.

the fiend's, the Devil's

it rests under the seal of confession, it has been told me in the confessional, and I cannot give it out A priest cannot divulge what is told him in the confessional as it is told "sub sigillo confessionis", under the seal of confession

habit, dress, cossack

Elias See note above, under 'a Carmelite.'

✓ [translated without suffering the ordinary pangs of mortality. See 2 Kings, II 11, 12] Elijah did not die but was carried to heaven alive in a fiery chariot translated, removed. Lat *trans, over, fero, latum*, to carry

pangs of mortality, the agonies of death.

might confide, were allowed to tell.

Paras. 54-62,

54. Give me to know, inform me of, tell me.

[bayard This word should not be spelt with a capital letter as it simply means a 'bright bay horse.' There is a saying 'bold as blind bayard,' i. e. 'fool-hardy.' If a blind horse leaps, the chance is he will fall into the ditch. Brewer. 'I am no blind bayard—I am not so foolish. See also Nares' Glossary.]

✓ [to take a leap in the dark. See note on Chap. iv. 78.]

✓ [Under the stroke of a pair of priestly spurs. Urged on by a priest. The metaphor borrowed from the reference to a horse is still kept up.]

✓ 55 cowl, a monk's hood

macerated, mortified the flesh by fasting and other austerities. Lit. 'made soft'

[dead to the world, living the life of a hermit.]

to the contrary, i. e. not to divulge the secrets told in the confessional

✓ rebuilding of our Christian Zion, the recovery of the Holy Land and the establishment of Christianity therein

✓ 56 [spirits which walk in dry places. The quotation is from St. Matthew, xii. 43.] See note on Chap. III para. 38.

hobgoblins, sprites, here evil spirits. From *hob* (a contr. of *robin* a common term for an elf, and *goblin*, a mischievous fairy)

✓ [as I bethink me, when I come to think of it]

✓ [I will not put my neck into the loop of a Carmelite girdle. I will not be led or entrapped by a priest, whoever he may be]

girdle, the cord worn round the waist by Carmelites

loop, noose

And for, and (as) for

60 to tax our generosity, to claim a reward.

62 know in you, see in you

Paras 63-68

63 beauty unveiled. It is the custom among Mahomedan women to wear veils so that men may not see their faces. "The attention of Mohammed being at this time [when he married Zeinab] directed towards the subject of domestic life, he made many regulations in regard to it. As he would not have fallen in love with Zeinab had he not accidentally seen her without her veil, it was now prescribed that all of his wives should veil themselves from the gaze of the world; that when walking out they should even conceal their ornaments," etc. (Gilman's *Saracens*) This is the origin of the practice. It might be mentioned that the seclusion of women is a most injurious custom physically, leading to weakness, consumption, death, and extermination of the better classes who practice it. The subject is referred to by Prof. Macmillan in Chapter VIII. of his book on *The Promotion of General Happiness*, which those interested might consult.

armed in its splendours, prepared to conquer the hearts of men by its resplendence.

64. **This I give to them,** i. e. to your importunities = I will allow you this much on account of your earnest request.

65. **stoop**, the swoop or pounce of a hawk upon its prey is so termed.

66. **recrimination**, accusations and counter-accusations
ordinary channels of sorrow, the usual methods of showing sorrow.

hysterical ecstasies, fits of hysteria.

passionate hypochondriacal effusions, violent outbursts of morbid melancholy

sedulously, diligently

68. **I would buy. . . unacted**, I would willingly sacrifice all my jewels if we could recall the fatal jest we have been guilty of.

CHAPTER XVIII.

ANALYSIS.

[El Hakim asks Richard to spare the life of the Scotch knight in return for his own having been saved, informing him that many a man's life depends upon his granting the boon. On Richard's still refusing to yield, the Saracen threatens to denounce him as thankless and ungenerous, the king is furious at his using such epithets, and signs a warrant for the knight to be handed over to the Hakim, who withdraws after thanking the king. Richard summons De Vaux and bids him proceed to the tent of the Duke of Austria and impeach him, in presence of his barons, of having stolen the Banner of England, and to order the Duke to come, accompanied by his barons, and restore it, bearing with him his own Banner reversed, and the head of his principal accessory to the deed. De Vaux endeavours to dissuade the king from sending such a message, but as he is about to obey, the hermit Theodoric, who has entered the tent with him, prohibits him, and implores Richard to recall the defiance; he informs the king that the Councils of the Crusaders has consented that the Banner shall be replaced on St George's Mount, that they have denounced the perpetrators of the outrage, and that the Duke of Austria will clear himself by ordeal. Further conversation between Richard and the hermit who tells his real name and relates his story to the king. Reflections of Richard on the visit and predictions of the anchorite. The Archbishop of Tyre comes to the king on a mission from the Chiefs of the Crusade.]

Motto — The lines which form the motto of this chapter are from "*Albumazar the Astronomer* a comedy presented before the King's Majesty at Cambridge, the 9th of March, 1614, by the gentlemen of Trinity College." It is in Dodsley's Collection; and was written by William Tomkis, of Trinity College. Dryden, in a Prologue composed by him for the revival of it at the

King's House, considers it as the original of the Alchemist, and charges Ben Jonson, in very positive terms, with plagiarism, but without any foundation, as this play was neither acted nor printed until four years after that play (*Halliwel*) In the *Biographia Dramatica* it is called "indisputably an excellent comedy." Albumazar is the name of a famous astronomer

desires, requires.

a planetary intelligence, a co-operation of the influence of the planets.

Jupiter and Sol, the planet Jupiter and the Sun.

these great spirits, the spirit which preside over those celestial bodies.

fantastical, capricious

asks great charges, requires much expense to entice them etc., to induce them to relinquish for a time their functions of guiding those spheres and attending to the wants of men

Paras. 1-7

1. [as shadow. Better a shadow']

are driving over are floating across, are driven across (by the wind) Used intransitively in a passive sense.

[almost, = we might almost say.]

[to the foul divan, to the wicked counsel of Mahometans. The Hermit alludes to Richard's giving audience to the Hakim and refusing to listen to his own advice]

divan, an Oriental council or Court of justice

[I do not yet shake the dust from my feet. The allusion to *St Matthew*, x 14] "And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet" These were Christ's words to his disciples when he sent them on their mission of preaching the Gospel In such case dire punishment would be meted out to those people on the day of Judgment.

[it hangs, but by a hair The metaphor is borrowed from the story of Damocles, one of the friends of Dionysius, the tyrant of Syracuse, B C, 405 367 Damocles having on one occasion extolled the great happiness of Dionysius on account of his immense riches and influence, the latter invited him to a banquet, and whilst the feast was going on, Damocles on looking up saw a naked sword hanging from the ceiling with its point downwards, suspended over his head by a single hair Cf —

"Destrict s ensis cui super impia

Cervice pendet, non Siculae dapes

Dulcem elaborabunt saporem,

Non avium citharæque cantus

Somnum reducent —Horace, *Ode*, iii 1

[See also the *Corsair* iii 8]

2 [in purple and fine linen See *St Luke*, XVI, 19] "There was a certain rich man, which was clothed in purple and fine linen."

3 dervises, or dervishes, Mahommedan monks who live lives of poverty and hardship Pers. *darush*, poor.

use such familiarity, speak so disrespectfully to.

to the matter, etc., let us come to the subject of your visit. What can I do to oblige you?

6. [let thy servant speak one word and yet live An Eastern mode of intimating that he has something to tell, or some favour to ask, which may offend the king] Cf. Gen. xlv. 18 "Oh my Lord, let thy servant, I pray thee, speak a word in my Lord's ears, and let not thine anger burn against thy servant"

Intelligences, spiritual beings, who have a clear insight into things. Lat. *intelligentia*, understanding, clearness of insight. So Milton uses 'Intelligence' as meaning an angel.

Paras. 8-19.

[such fault as was committed by the Sultan Adam Disobedience,—the sin which 'brought death into the world and all our woe']

9 [Adam died for it. See *Genesis*, ii. 17 and I *Cor.* xv 21, 22.]

[God a mercy. *a*=of]

slain thousands. After the battle of Acre 3,000 Moslems were slain by an order of Richard.

attainted, stained, dishonoured.

by Saint Louis. Louis IX., king of France. It is an anachronism on the part of Scott to make Richard swear by him, as he reigned from 1226 to 1270. Louis projected two Crusades, the Sixth and Seventh, in the first of these (1249-1254) he was taken prisoner at the battle of Mansourah, 1250, and after being ransomed, remained for four years in Palestine. On his way to the seventh and last Crusade, Louis landed in Africa under a mistaken notion that the king of Tunis was about to embrace Christianity, but before many days a pestilence broke out in the French camp, and the King died, August 1270. Louis was canonised by Pope Boniface VIII in 1297]

[Blondel. See note on xxvi. 4]

destined knight, the knight who was destined to do what many had attempted unsuccessfully

melee, crowd, a number of knights together.

10 [mercurial changes, quick changes from one frame of mind to another. Similarly, De Quincey says of Lamb,—“The mercurialities of Lamb were infinite"]

derogatory to, degrading to

13 All our lives etc., all of us have forfeited our lives by our sinfulness

putting his hand etc., as a mark of reverence to the Creator to whom he referred

creditor, god, to whom we owe all things

untimely, in haste

15 [mercy as well as justice. Thus in Shakspeare's *Merchant of Venice*

"Earthly power doth then show likest God's
When mercy seasons justice" *Act iv Sc I*]

many a man's life etc., see below—para 19.

17 aspects of the heavens, appearances of the heavens as determined by the relative positions of the planets to each other.

18 [commodious, useful, beneficial, *commodious* has lost this meaning, and is seldom used now except in the sense of affording accommodation, large, spacious. *Commodity*, too, is narrowed in meaning, being applied now merely to movable goods "Many rivers are, after they be settled two are three days, defecate and clear, very *commotious*, useful, and good [for drinking]" —Burton, *Anatomy of Melancholy*, ii 2.]

physic-stuff, medicines

19 borne thee from the battle, helped thee to escape from a disastrous battlefield So Richard had escaped death

adepts, those completely skilled Lat. *adeptus* (*artem*), having attained (an art), *ad*, to, *apiscor*, to attain.

course of each moon, one month.

Para 20-28.

20. [a many *Many* was thus often used formerly with the indefinite article, and a plural noun, just as a *few*, *hundred*, *thousand*, &c., are at present.

"Honesty is some fiend, and frights him hence,
A many courtiers love it not."—*Manager, Virgin Martyr*, ii 2.

"Right makes room

Where weapons want, and, though *a many friends*

Are made away,

Yet have we friends."—*Marlowe, Edward the Second*

It must be remembered that in the conversations in the *Talisman* Scott uses many old words and forms of expression, in order to remove the language from the English of the present day, and adapt it more to the times in which the plot of the story is laid]

headsman, executioner

practice, professional work

[tale. An old word for 'reckoning,' 'number;' see *Erasmus*, v 1]

21 attendant on, associated with

unclean animal, the dying dog of Sir Kenneth.

thy servant. the Hakim himself.

23 wrap their words in mist, speak in mysterious language

idle, unmeaning

ignorant Saxon The Normans were a more educated race than the Saxons, and the Norman Conquest resulted in the advancement of learning in England

a hare crosses etc Witches were believed to assume the form of a hare, and hence it was considered unlucky if a hare

crossed one's path. Cf.

Nor did we meet, with nimble feet,

One little fearful lepus;

That certain sign as some divine,

Of fortune bad to keep us.—*Ellison, Trip to Benwell.*

The raven was believed to be a bird of ill-omen. See a previous note. The sneezing of a cat was also supposed to indicate a cold running through the family.

23. [virtuous, powerful, efficacious, sovereign.]

bethink you, think for yourself.

24 and 29 [over (insolent), too, excessively; Chap. xxiv 45] conscience-keeper, moral adviser

25 wherever harp worn, wherever bold warriors do great deeds and minstrels sing them.

26. art weary etc.? art (thou) weary etc.? do you desire me to kill thee?

Paras 20-34.

29 those in whose fair looks honour, ladies, in whose beauty and fickleness we entrust our reputation.

✓ gossamer, very fine spider-threads which float in the air or form webs on bushes in fine weather. M. E *Gossomer, gossomer*, lit 'goose-summer' The prov E name is *summer-goose*. Named from the time of year when it is most seen, viz during St Martin's summer (early November), geese were eaten on Nov 11 formerly. Also called *summer-colt*, and *summer-gauze*." (*Skeat*)

30 [When the rich carpet, &c. A wise man will conceal a matter that is not to his credit, a fool publishes it. By this proverbial saying El Hakim refers to Richard's hint at the knight's having been 'over bold' with the ladies, and means, 'You are wise, if your kinswoman has been indiscreet in allowing the addresses of this knight, you do well to get rid of him, and thus hush up the matter.]

31 do thee pleasure, gratify thy wishes

32 hath filled my cup etc., hath granted in a most liberal manner the whole of my desires.

[the fountain which sprang up etc See *Numbers*, xx 11]

During the passage of the Israelites over the Arabian desert to the Promised Land, they had on one occasion no water to drink, and they murmured against Moses for having led them there to perish of thirst. Whereupon Moses, by God's command, struck a rock with his rod, and abundant water immediately flowed therefrom

[stricken. The archaic form of 'struck']

✓ [Moussa ben Amran, Moses, the son of Amran.]

33 it required a hard blow, similarly it required very hard pressing including a threat concerning the King's ingratitude to induce him to grant the request

34. in token, as the sealing of a compact. A common practice in the East.

Yet plead his command, yet plead, by way of excuse, that it is by the King's command that he does so.

Paras. 35-44.

35, [thou hast hand and glove upon it, etc This is equivalent to—Be certain of it; you have my full assurance for it, the matter is quite sure. The Hakim asks to touch the king's hand as a token that he will keep his promise Richard shakes hands with him heartily and mentions the word 'glove' as an additional assurance of "irrefragable faith." See *Proverbs*, xvii. 18 xxii 26, and *The Antiquary* The expression 'to be hand and glove with a person' means to be on terms of familiarity with him, to be his close ally; but it is not used in its strict proverbial sense in the text.]

[only—but]

consistently, agreeable with thy purpose, so that you can gain your object

tale, number

38 now for the Austrian. Richard felt sure it was the Archduke of Austria who had taken the banner

40 trumpet, trumpeter,

and herald. Royal messages were conveyed by heralds, before whom went a trumpeter to announce their advent.

[him whom they call. . . Austria Spoken in contempt]

the press, the concourse, crowd In order all the more to humiliate him

the German boar The boar is a rude uncouth animal

ere he hears mass, a reflection on the Duke that he was more concerned about his body than his soul

with heads uncovered etc, as a mark of respect and repentance

his own banner reversed As a mark of his having been guilty of the discreditable and unknighly act of stealing the English banner When a knight was degraded his arms were basted and reversed See Appendix on *Chivalry*

felony, crime

forfeits, penalties

41 [deny all accession etc deny that he was in any way accessory to this act *Accession* is not used now as in the text]

upon his body, by trial of combat

at his own choice The challenged person had the right to choose the time, place, weapons, etc when meeting the challenger

43 the peace of God etc In allusion to the oath taken by the kings and princes engaged in the Crusades, that there would be peace and amity amongst them during the continuance of the holy wars.

44 turn our purpose breath, alter or give up our resolves by their instructions or at their word.

[several ends, separate interests]

bulwarked and buttressed, powerfully supported *Bulwarks* are defences, and *buttresses*, supports to a wall

Paras 45-52.

45 Its tenour judgment, he did not approve of its purport.

insane fire, the unnatural brilliancy noticeable in the eyes of insane persons

[approach nearly to 'our idea,' etc. Resemble closely what the picture to ourselves the old prophets of the Bible to have been]

[high mission, important message]

blighting denunciations, withering curses

in the midst. . . wayward mood, when most self-willed.

46 meagre with famine, emaciated by fasting.

wealed, marked (with stripes)

[discipline, the lash or scourge.]

47. Father, the vicegerent, etc the Pope, who is the Vicar or representative of God The Pope is so styled by the Roman Catholics

the dagger is glancing etc. In Chapter X we have hints of some conspiracy against the life of Richard, this conspiracy to assassinate the king's ended abortively, as will be seen from Chapter XXI.

49 unearthly tone, ghostly voice

after death the judgment, "and as it is appointed unto men once to die, but after this the judgment etc" (*Heb ix.27*)

accursed slime, Because the cities which stood on the cite of the Dead Sea were cursed by God and destroyed.

51 [the silver cord of union, *Ecclesiastes*, xii 6]

52 [you of the Church, *Ecclesiastics*]

presume somewhat, take advantage of the fact that you are clergymen

take charge conscience, direct and advise us in matters of right and wrong

Paras. 53 60.

53 [sexton. Another form of *sacristan*. Ital. *sagrestans*.]

54. beseems not, is not seemly or fit

new-made Duke, See note to Chapter XI. para 1 under Henry the Stern

[55 Uttered wisdom etc A paraphrase of —

The heavens declare the glory of God,

And the firmament sheweth his handy work,

Day unto day uttereth speech,

And night unto night sheweth knowledge.--*Psalm*, xix. 1,2.]

[There sits an enemy in thy House of Life an emanation of Saturn. The allusion is astrological. The sign of the Zodiac under which a person is born is called his 'House of Life,' and if the planet Saturn should pass through that sign it denotes danger to the person's life, fame, or property. In astrology the whole heaven is divided into twelve portions called "Houses" through which the heavenly bodies pass every twenty-four hours in casting a man's fortune by the stars the whole host i.

divided into two parts (beginning from the east), six above and six below the horizon. The eastern ones are called the *ascendant*, because they are about to rise, the other six are *descendant* because they have already passed the zenith. The twelve houses are thus awarded (1) House of life, (2) House of fortune and riches, (3) House of brethren, (4) House of relatives, (5) House of children, (6) House of health, (7) House of marriage, (8) House of death, (the upper portal), (9) House of religion; (10) House of dignities, (11) House of friends and benefactors, (12) House of enemies (BREWER J)

✓ **malign, working evil**
emanation, that which flows

Saturn is believed to exercise an unpropitious influence on the destiny of men,

[but thou yield, unless thou yieldest,]

56 **hethen science.** Astrology was cultivated principally by the Chaldeans, Arabs, etc.

dotest, art imbecile

57 **not so happy.** He means had he lost his mind he would be happier because he would not experience the pangs and miseries of conscience.

57 [on whose tongue persuasion sat. A common figure of speech in describing an orator; so of Pericles it is said, 'persuasion itself sat on his lips.'—*The Student's History of Greece* p 291]
[maniac outcast *Maniac*, an adj, *outcast*, a noun.]

58 **mitigated, softened**

60 **should treat etc.,** should consider the means of offering recompense for the insult at the prestige of England

Paras 61-66.

✓ 61, **lay under ban,** proscribe, issue a proclamation against.

63. **or deal.** "There were many cases in which the allegations of an accuser could not be rebutted by any positive proof on the part of the accused, and in all these, which must have been exceedingly numerous in the early stage of European society, the combat was resorted to. From its decision there was no appeal. God was supposed to nerve the arm of the combatant whose cause was just, and to grant him the victory over his opponent. As Montesquieu well remarks, this belief was not unnatural among a people just emerging from barbarism. Their manners being wholly warlike the man deficient in courage, the prime virtue of his fellows, was not unreasonably suspected of other vices besides cowardice, which is generally found to be co-existent with treachery. He, therefore, who showed himself most valiant in the encounter was absolved by public opinion from any crime with which he might be charged" (*Mackay*)
Ordeals were of several kinds, but the most usual were by *wager of battle*, by *hot or cold water* and by *fire*. *Wager of battle*, was when the accused person was obliged to fight any one who charged him with guilt. This ordeal was allowed only to persons of rank. *Of fire*, was also for persons of rank only. A piece of red hot iron had to be held in the hand by the accused, or he had

walk blindfold and barefoot among nine red-hot plough-shares laid at unequal distances. If he escaped uninjured he was accounted innocent. *Of hot water*, was an ordeal for the common people. The accused was required to plunge his arm up to the elbow in scalding hot water, and was pronounced guilty if the skin was injured in the experiment. *Of cold water*, was also for the common people. The accused, being bound, was tossed into a river; if he *sank* he was acquitted, but if he *floats* he was accounted guilty (*Brewer*).

63. [the Patriarch of Jerusalem *Patriarch* is the title of a dignitary in the Greek Church, the Patriarch ranks higher than an Archbishop]

66 [grasps the red-hot globe of iron; swallow the consecrated bread. These were two of the ordeals, by which the guilt or innocence of accused persons was tested; their going through the ordeal without hurt to themselves being a proof of their innocence.] The first is the ordeal of fire, in the other, consecrated bread and cheese were eaten, and if the person was guilty he would be choked. Godwin, Earl of Kent, is said to have been choked when he submitted to this ordeal, being the accused of the murder of the king's brother.

riven, torn.

Paras 68-73.

68 [the destroying angel hath stood still, the angel of death spares you a little longer]

[the threshing floor of Araunah, etc See 2 Samuel xxiv. 16] A plague was sent upon Israel as a punishment for David's presumption in holding a census of the Hebrew nation. Seventy thousand people perished, but "the angel of the Lord" was commanded to stay his hand when he was "by the threshing floor of Araunah the Jebusite."

[at no distant date, etc Richard died in 1199 from the effects of a wound he received from an archer named Gourdon, while he was besieging the castle of Chalus in Normandy.]

70 Solitary, recluse, one who spends his life in solitude. unwonted guest, unusual visitor. The hermit had so weaned himself away from the world that a tear seldom appeared in his eye

short and melancholy, etc. Richard failed in delivering Jerusalem, he was wrecked in the Adriatic Sea, on his return homeward he was imprisoned by the Archduke of Austria, he was tried at Worms, his brother John usurped the throne, and finally he was killed by an archer

without lineage. Richard had no offspring On this paragraph see Introduction

72. emulate, vie with.

blue veins: blue blood was once supposed to flow in the veins of royalty and the nobility

stagnates, moves sluggishly

72. [of the blood of the royal Lusignan, etc. See note on Ch. xvi. 4.]

Godfrey. See Ch x. para 18
when in the world, before becoming a hermit.
73 Fame's trumpet. It is usual to represent Fame, as carrying a trumpet, with which she proclaims to the world a man's worth or otherwise.

light, star, luminary.
where its embers alighted—who it is that was once that famous man.

Paras. 74-77.

74. foul jelly, a mass of filthy jelly-like substance]
rending the veil fate, divulging the fearful secret of my life

stoop to the discipline, submit to the advice and guidance of the Church.

74. [gnawing at my vitals, etc. Secretly sapping away my life.

[like the self-devoted youth of Heathenesse, The reference is to the story Plutarch tells of a Spartan boy who having stolen a fox, hid it under his garment, and chose rather to let it tear out his very bowels than be detected in the theft. See *The Student's Greece*, p 67]

75 regailing halls, entertaining the guest assembled in his father's halls.

darkly and imperfectly sketched, the outlines of which were given in vague obscure terms.

76 [I need not, etc. He had already done this. See para. 72]
ancient Cross, an old or aged Crusader

shadow, shelter, protection. That is, he made her a nun, as the only means of protecting her honour, thinking that, owing to his high rank, her lover could not honourably marry her

[76 Satan had marked me for his own, selected me as one fitted to be his servant. Cf *Lake xxii 31*]

spiritual pride, an exaggerated idea and pride of one's spiritual strength in resisting sin
forsooth, in truth.

impeccable, not liable to sin

stumble, trip, commit sin

spare me, do not submit me to the pain of

fallen into sin, vows of chastity broken.

guilt. . . self-murder, who atoned for her sin by committing suicide. The religious canons of the middle ages set a high value on chastity, and a breach of it by a nun was most severely punished. The offender was sometimes buried alive Cf *Marmion*, Canto II regarding the fate of Constance.

gibbers, gives expression to inarticulate unmeaning sounds

77. canons, Church regulations and ecclesiastical laws.

Paras 78-79.

78 [one who is still in the gall of worldly bitterness, who is still an unreclaimed sinner *Acts, viii 23*]

[**Tophet, hell.** In Gehenna, *i.e.* 'the valley of Hinnom,' a place outside the walls of Jerusalem, where the Jews sacrificed to the god Moloch, during the sacrifices drums and tumbrels were beaten to drown the cries of the victims; it was hence called Tophet, from the Heb. *toph*, a drum. In order to put a stop to the idolatry Josiah made 'Tophet' the receptacle for the refuse of the city, and caused a fire to be kept continually burning in it, thus the word Gehenna came to be used as the name for the place of future punishment, and Tophet, as a 'type of Hell.' See *Paradise Lost*, l. 404; *Jeremiah*, vii 31.] He thinks he has no hope of salvation

for personal respects, out of personal consideration
when . burnt out, when this body turns to dust and ashes

[**One. . . one.** The second 'one' should be 'the other.' If there were *three*, we might say 'One one the third']

[**abject** (noun) Outcast wretch]

[**loose of life**, licentious and luxurious; a free-liver]

as daughters This incident is founded on fact The words were said to Richard by Fulk, curate of Neuilly, "Richard, though he sacrificed every interest and consideration to the success of this pious enterprise, carried so little the appearance of sanctity in his conduct, that Fulk, curate of Neuilly, a zealous preacher of the Crusade, who, from that merit, had acquired the privilege of speaking the boldest truths, advised to him to rid himself of his notorious vices, particularly his *pride*, *avarice*, and *voluptuousness*, which he called the king's three favourite daughters. *You counsel well*, replied Richard *and I hereby dispose of the first to the Templars, of the second to the Benedictines, and of the third to my prelates*" Gibbon's version is slightly different There the king is made to say "You advise me to dismiss my three daughters, pride, etc., (Ch lx)

[**the sinful Adam.** As the reputed head of the human race, —of unredeemed man,—*Adam* stands for "original sin," or man in his unregenerated state"]

Cf Consideration like an angel came,

And whipp'd the offending Adam out of him

Shakspeare, *Henry v* Act 1 Sc. 1]

adopted furies, furies adopted as daughters, *i.e.* violent ungovernable passions which you fondly cherish The furies, in Classical Mythology, were three female avenging deities who punished men for their crimes. They were armed with lighted torches, their heads were wreathed with snakes, and their whole appearance was terrific and appalling

79. **anchoret**, another form of the word 'anchorite.'

but like a father, a fatherly action

matches, husbands

part with my pride, etc. The sense is that, each of the classes mentioned by the king, on whom he bestows his vices, were noted for those same vices.

monks of the rule, monks of the various Orders, who are under the rules of the Order.

Paras. 80-83.

80 [If so be . . . turn *Ezekiel*, xviii 27] in case it should be that you change

acceptable . . . Heaven *Timothy*, ii, 3

[I must return, etc. That is, 'I must return to my place of punishment both in this world and the next.']

[*Kyrie Eleison*! (Greek) "The Lord have mercy upon us!" Used as a half frantic, half-pious ejaculation in the text. The words are from the Litany of the Christian Church]

burning glass, a convex lens of considerable size, used for producing an intense heat by converging the sun's rays to a focus.

[the poor must be called, etc. See *Luke* xiv 16 25.] In the parable referred to Christ tells of a man who gave a banquet and invited many, but they declined the invitation. The man in anger sends out his servants to gather together all the beggars to his feast, and these enjoyed it thoroughly. The moral is that those to whom blessings are offered on account of their position and will not accept them, then those blessings are bestowed on others. Having failed in his endeavours to awake Richard's enthusiasm, the hermit goes out to exhort the ordinary soldiers.

82 varlets, attendants, here, the soldiers. The meaning now is low fellows, rascals.

put some scorn, etc., insult him

83 gave way to, began to ponder over

a more competent judge than a half-mad hermit

heavenly host, the solar system, sun, moon, planets, and stars.

the blessed *Thisbite*, *Elijah*, known as *Elijah the Thisbite*, because he was from *Tishbeh*, a town in *Gilead* (*I Kings*, xvii 1)

See note on Ch para

founder of his Order. See note on Chap XVII, para 53 under '*Elias*.'

rapt out of himself, carried away out of himself, in an ecstatic state

with a tongue, in a manner

Paras. 84-85

84 [the blessed Baptist. See *Matthew* III, 1-4] John the Baptist, the forerunner of Christ. "He grew up in solitude; and when about thirty years of age, began to preach in the wilderness of Judea, and to call the people to repentance and reformation. By divine direction, he baptized with the baptism of repentance all who came into him confessing their sins 'hence called 'the Baptist'." His manner of life was solitary and austere, for he seemed to have shunned the habitations of men, and to have subsisted on locusts and wild honey, while his dress was made of the coarse hair of camels, and a leathern girdle was about his loins. Multitudes flocked to hear him, and to be

baptized of him, from every part of the land. . . John was a man of profound humility. . . The preaching of John seems to have been of a very awakening and alarming kind, and to have produced a lively impression on the minds of his hearers. . . He was imbued with the spirit and clad with the power of Elias, and resembled the old prophet not more in his uncouth exterior and austere deportment than in the tone of his prophecies and intrepidity of his conduct " (Eadie's *Bibl. Cyclo*)

[as never man, differently from any other man; a Scriptural expression. *John vii 46*]

Peter the Hermit. See Note on a former page, and Introduction

85 [By this light. An old form of swearing by the sun. See *Othello*, iv. 3]

He despair? Is it possible that one so imbued with the holy spirit should despair of salvation?

par amours, in unlawful love (French)

* [I will have the Pope, the Pope shall, or must, at my bidding]

/ **an ample remission**, full pardon—in the light of a remitting of the consequences of sin—The Pope, as the successor of St. Peter and the vicegerent of Christ, is believed by the Roman Catholics to possess the keys of heaven and hell, and to have the power of absolving from sin, of however heinous a nature.

belle amie, beautiful friend. (French), his lady love. Here again we have Richard's spirit of chivalry displaying itself

CHAPTER XIX.

ANALYSIS.

[The archbishop of Tyre has an audience of king Richard and gradually broaches to him the desire of Saladin to wed Elith Richard receives the communication with tolerable calmness He breaks off the conversation abruptly, and proceeds with the archbishop to the council tent, in which are assembled all the princes of the Crusade awaiting his arrival Their intention to receive him coldly is forgotten, when they behold his noble presence and reemember all his services. Richard salutes the assembly and tries to conciliate his foes The Duke of Austria repels his offer of friendship Richard begs that, if he has offended any of those present, they will tell him how, in order that he may make his peace with them. There is general silence until the Templar rises and accuses him boldly of claiming precedence and superiority over his allies The king replies in an eloquent speech which causes general enthusiasm in the camp The council disperses Conrad and the Templar retire and hold counsel together as to the assassination of Richard]

Motto :—sheathe, put in their scabbards

still victorious, ever victorious

still their children, and make the children quiet.

The Crusade. The Tragedy from which these lines are said to be taken cannot be traced. The verses are apparently Scott's own composition. See note on the motto of Chapter VI.

Paras 1-19.

emissary, one sent on a special mission. Lat. *emissarius*—*emitto*

brooked, borne.

1 [which the universal all hail, etc. Which by general acclamation the whole Christian world was ready to bestow upon him]

2 [hazardous, Fr *hazarde*, supposed to be connected with the Lat *tessara*. The word now simply means 'dangerous,' 'full of risk']

countenanced, supported

in safety, perfectly recovered from his illness.

volunteers, those who of their own free will were willing to serve

depressing, disheartening

shortsighted, without an eye to future dangers and disadvantages

3 the truth, real nature

4. [confiteor, I confess.]

on some accounts, as regards some things.

[culpa mea, it is my fault]

visited, punished

7 [stronger 'Better' would be a more suitable world]

Victory itself . . . gain more, by victory itself nothing more could be gained, except the fact that it was gained by conquest and not by compromise

9-17 [his relative etc. This is not fiction of Scott's, it is based on the recorded facts of history. See Besant and Palmer's *Jerusalem*, (*Ancient, Mediæval and Modern*), pp 369 and 408]

16 insinuating tone, a tone which tended to invite confidence and good will.

17 distinctly reprobating, condemning in clear and unmistakable language

composition, compromise

pro, the fore part of a ship Fr *proue*,—Lat. *prora*,—*pro*, before.

18 [not without countenance from the Holy See, by the express permission of the Pope. An example of the figure called 'litotes']

[See, Court of Rome]

unction, warmth of address.

Paras 20-25

20 it can hardly . . . be, there is every likelihood that he will be.

[as a brand from the burning. See *Zechariah*, iii 2. Just as a brand, hastily taken from the fire, is saved from being

burnt to ashes, so Saladin, who is now in peril of eternal damnation, shows such a teachable spirit that by God's grace we shall convert him and thus 'save his soul alive,']

[*Magna est veritas et prevalebit.* 'Great is Truth and it will prevail.' This is a well known and often quoted saying; 'Truth is always strong it liveth and conquereth' occurs in I. *Esdras*, iv. 38. The application here is, 'The true must necessarily prevail over the false religion,' i.e., Christianity must triumph over Mahomedanism. 'Truth is a word about which there are many proverbs and proverbial expressions. The following one from the Spanish may well be quoted,—*La verdad es hija de Dios*, 'Truth is God's daughter']

fallen fruitless . . . ground, have not produced some effect. The metaphor is from sowing seed on the soil.

[is possessed fully with the belief, most fully believes']

[a calling . . . approaching, a time coming when the heathen will be gathered into the fold of Christ's church]

matter of induction, something to induce them, a preparatory step.

[Elisha the Thisbite. See 2 *Kings*, ii 9—15.] Elisha was the successor of Ehjah. When the latter was translated to heaven in a chariot of fire he cast his mantle upon Elisha, as a sign that the latter was to be a prophet in his place, and from that time Ehjah's spirit rested on Elisha.

22. how it is with me, what is the matter with me cold, devoid of ardour

regenade, one false to his religion

[priest of Baal i *Kings*, xviii Baal was the chief god of the Phœnicians His priests were the great opponents of the worship of Jehovah, the God of the Hebrews The allusion is obvious.]

[I will possess my patience I will hear with them, and not give way to my anger Cf *Luke*, xxi 19]

Wend we, go we, let us go.

the hour calls us, it is the appointed hour of the meeting

broom—plant, plantagenista, from which the Plantagenets took their name.

23. ring of gold, a circlet of gold.

commence its sitting, discuss business

24. [*affictae sponsae ne obliviscaris*, forget not the afflicted bride, viz, the Church of Christ, (at that time, as they considered, 'afflicted and oppressed by the Saracens,' which is styled its 'bride.' *Rev* xxi. 9)]

25. vindicated, proved

most severe, harshest, most unfavourable.

instinctive reverence, a respect they could not help

Paras. 26-39

26 keep within . . ceremonial, not to overstep the equirements of ordinary courtesy

[the bright star There is an allusion in such expression as this to the star which guided the wise men of the East to Jerusalem. *Matthew*, ii. 2 Cf.

"And in they burst, and on they rushed, while, like a guiding star.

Amidst the thickest carnage blazed the helmet of Navarre"—Macaulay's *Jury*.]

The sense is—the star that like a beacon guided them in the battlefield, and led them on to victory

with one consent, simultaneously, with one accord.

30 [tide=time. Thus we speak of Christmas-tide, Whitsun-tide, etc.]

fathers, heads.

trade: of a warrior.

Is Richard in default to any of you, If I have given any of you cause for offence

✓ 32. action of an automaton, mechanically. An automaton is a self-moving machine, or one that is moved by concealed machinery

for the symbol . . dignities, for the rights of precedence which we claim for our respective banners, coats-of-arms, etc., the tokens of our worldly rank.

33 lowering with smothered displeasure, sullen with suppressed anger

35 [refused our mailed glove, refused our challenge,] The method of challenging a person was to send him, or throw down before him a gauntlet.

in heat of blood, in anger

✓ 36 pedagogue, schoolmaster, teacher Lit a leader of a boy to and from school, F—L—Gk, *paidagogos*—*pais*,—*paidos*, a boy, *agogos*, a leader—*ago*, to lead

a penitent etc., confessing my faults

39 ill to beseem, to be ungraceful on the part of enou, enough The old English plural.

✓ secular, pertaining to the world

[the lion which goeth about etc., the Devil, 1 *Peter*, v 8,]

✓ "Be sober, be vigilant, for your adversary the devil, as a roaring lion, walketh about seeking whom he may devour."—See Chap xxiv, para. 51.

Paras. 40-46

40 coloured very highly, became very flushed or red in the face

✓ unvarnished, plain spoken

✓ paternoster,—(Our Father) the Lord's Prayer He was endeavouring to suppress his anger The prayer would give him time to do this

41 ✓ rough precipitance, rude and rash haste.

[withdraw their hand from the plough, *Luke*, iv 62]

See note on Ch ix, para. 80 'turn

✓ when the furrow . . . end, when the work was almost done.

✓ **goodly fellowship.** Friendly alliance. Used in a different sense from that in which it occurs in Chap ix. 78]

✓ **a stumbling block of offence,** something that will offend you and be an impediment in your path Cf *Ezekiel*, vii 19

trumpet of an archangel On the last day the archangels will sound their trumpets and the dead will hear and awake to appear before the judgment seat of God.

If Austria . . . forces This was a slight on the Archduke, in as much as it implied his own unfitness to do so

feel your armour . . . bodies, feel your armour uncomfortable etc., i.e. feel weary and irritable 'at the continuance of the war and are anxious to leave the battlefield

42. **Eye caught fire from eye,** the enthusiasm spread from one person to another.

the war cry etc. ['It is the will of God! It is the will of God! was the cry of the assembled multitudes at the Council of Clermont, 1095, in response to the sermon of Peter the Hermit, and the appeal of Urban II See note on Ch iii 85]

44. **colder,** less enthusiastic.

no more speech, no other subject of conversation

45. **malcontent,** dissatisfied

✓ 46 **[sardonic** The *herba sardonica* (so called from *Sardis*, in Asia Minor) is so acrid that it produces a convulsive movement of the nerves of the face, resembling a painful grin Cf -

The vulgar eye the best beguiles,

When all her snakes are decked with smiles,

Sardonic smiles by rancour raised, — SWIFT]

flimsy wiles, subtle schemes.

Paras. 47-50

47. [In this short speech of Conrad's there is an allusion in 'dance to its pipe' to the words in *Matthew*, xi 17. The language is metaphorical and means. 'What you have said is true, but you should have completed your simile, for though the whirlwind may catch up and sport with the straw as it pleases, yet when the blast has passed away, these straws, so widely tossed about but a few minutes before, settle down quietly again Thus it is with these princes, — the enthusiasm created by Richard's speech will be as transitory as the dance of the straws in the air. They will soon become cold and listless again, once they are out of his presence.]

out of fashion probably on account of the rumour of the proposed alliance between Richard and Saladin.

49 **threw in that ingredient,** took that matter into consideration, made the proposed alliance one of the conditions.

to make the whole treaty etc So that the treaty would be hateful to Richard on that very account

50 **[Thy policy hath ill-calculated Richard's digestion.** You have not judged him correctly You do not know how great an insult he can stomach when it suits him to do so]

✓ **master-stroke,** a skilfully planned performance

passed off, passed by unnoticed without producing any more effect.

cubits, a cubit is equal to the length of a man's arm from the elbow to the tip of the middle finger. Lat. *cubitus* the elbow. It is about 18 inches.

wit begins to halt, cunning begins to fail thee

halt, limp walk lamely

fine-spun measures, elaborately prepared schemes.

[**Charegites** The Charegites and Awsites were the two tribes that divided Medina between them. On Mahomet's fleeing thither they embraced his faith with reverence (A.D. 622.)] Gilman has the following footnote "Karejite meant one who goes forth, a radical reformer, a 'comer-out', as Theodore Parker used that expressive word. The Karejites sought to establish a theocracy, and declared that a just and pious man, of whatever tribe or nation, might be called to the Kalifate, though they did not think a Kalif at all, essential to the state. They numbered twelve thousand at this time" (*Saracens*, p 281). Scott appears to confound them with the Hashishinites or Assassins, which was a different sect

Paras 51-62

51 [Who devote their lives, etc. The assassins or followers of the Sheikh El Jebel, or Sheik of the mountain, were divided into three ranks *rewik* or companion, *fidal* or missionary', and *feda* or 'devoted one' Those who were in the last or highest class were but the blind instruments of vengeance or aggression in the hands of their superiors Besant and Palmer's *Jerusalem*, pp 324—326]

[somewhat like Templars This is said sarcastically, hence the Templar's 'scowling' look and sharp 'Jest not' At p 326 of Besant and Palmer's work there is the following passage bearing on the point — "There is little doubt but that the order of Knights Templars, who figure so largely in the history of the Crusades, were a society closely akin to the Assassins. The different grades of rank amongst them correspond exactly with the several degrees of the Ishmaelite fraternity. Their dress, white with a red cross symbolizing innocence and blood is almost identical with the garb of the *Fedawis*, while the irreligious practices and secret murders which are clearly proved against them all tend to establish the conviction that they were rather Knights of the Dagger than of the Cross"]

[in the race of their calling In an undertaking for the furtherance of their religion]

53 [The words 'most judicious' in this and the 55th paragraph are said in a tone of levity']

56 secluded from speech, prevented from speaking

prisons have been broken,—prisoners have escaped from dungeon The meaning is that the Templar will give the Charegite every opportunity of escape, and then pretend not to know anything about it, so that the suspicion of his action might not reflect on the Templars

57, The Marquis concludes the Templar's sentence.

[No sure dungeon but the grave. Cf. Dead men tell no tales.]

58 [he resumes With the force of the future. Cf. "Duncan comes here to-night,"]

[never to quit the slot of the prey A metaphor borrowed from hunting.]

slot, track of a deer.

60. see with his own eyes, not mine, to use his own judgment instead of carrying out instructions

60 [our holy order, etc, I may myself 'make away with' the page. Or stop,—better still—I'll drop a dagger in the cell which the Charegite will not fail to use,]

61. [it will give the affair a colour, If you do what you hint you intend to do—secretly give the Charegite a dagger and he kills your over officious page—should he afterwards assassinate Richard, people will think that he in some way disarmed the page, stabbed him with his own dagger, and thus escaped. It will never be suspected that you instigated his killing your page. The affair will appear natural and not the result of treachery.]

62. [Yet and but. 'Yet and 'but' are words used to qualify a previous statement 'Men of determination, says the Templar never make use of such words. Once having resolved to execute a certain purpose they allow no doubting thoughts to shake their minds]

CHAPTER XX

ANALYSIS.

[The Lady Calista is summoned to the King's tent. She is advised by Edith to relate the whole of the events narrated in Chapter XIII, plainly and straightforwardly. She does so. The king determines to visit the queen. On Richard's arrival instead of listening to the mild reproof, Berengaria burst out with a torrent of pretty reproaches against him, ending up with a flood of tears. The king next has an interview with Edith who also reproaches him for the manner in which he treated the knight, after many sharp speeches between them the king takes a kindly leave of his kinswoman. On his return to his tent he finds a Nubian slave sent to him as a present from Saladin, Richard sets him to work to clean his armour. Despatches containing important news arrive from England, and the king dismissing every one but the Nubian proceeds to peruse them. Among the soldiers on guard outside the king's tent there suddenly appears a marabout whom they endeavour to make drunk, the noise without disturbs the king, and the soldiers retire further away leaving the dervise on the ground, to all appearances insensible from drink.]

Motto.—When beauty toils, when a beautiful woman fascinates a strong man, and leads him whither she pleases

tolls, snares, net. Lit. 'a web.' *F toile*, cloth—Lat. *tela*, from *texo*, to weave. The woman is supposed to ensnare or throw, her net of beauty over a man, and thus having him in her power lead him on to do as she pleases.

he dare not raise his main, [he was not sufficient boldness to act contrary to her wishes in the minutest things.

expand . . . fangs, open his mouth to chide her. The metaphor is kept up.

Alcides, Hercules, who was the son of Alceus. It is said of him that having lost his reason after murdering Eurytas, he entered the service of Omphalé, the queen of Lydia, as an atonement for his sin. He became enamoured of his mistress and to please her assumed the dress of a woman and spun wool along, with the other women, while she often struck him for the ungainly manner in which he worked at the distaff.

Paras. 1-12

1 [had it next at heart, was in the next place very desirous to]

2. present, immediate.

bower-woman, an attendant on a lady. *Bower* was the name given in former times to the apartments of ladies. *M. E bower*, *A. S bur*, a chamber, often a lady's apartment.

8 **forge**, fabricate

plausible, credible, that which is credible but is really false

beshrew me, curse me A mild form of oath

9 **candid humour**, open-spoken state of mind, frank mood

uxorious, excessively or foolishly fond of a wife.

fathom, comprehend.

lapwing, the name of a bird of the plover family, also called peewit, from its peculiar cry. The name is descriptive of the movements of the bird.

a commentary observation, an explanation founded on what she had noticed (in the behaviour of the king).

10 [Sits the wind in that corner? Indeed] are such his intentions? A quotation from *Much Ado about Nothing*, II, 3. Many every day English expressions are taken from the weather and sea terms, a fact which has been attributed to the geographical position of the the English people. See Chap xxviii, 74.]

11 **Circumvent**, gain an advantage by stratagem

[Many a one comes for wool and goes back shorn. This is a common proverb. Many a person is 'taken in' who comes with the intention of taking another in. The king intended to reproach the queen, she was determined that it should end in her reproaching him.]

12 **make her own terms good**, make him agree to her terms

many a pretty form of negation, giving expression to many denials in prettily expressed phraseology

pressing . . . unkindness, vehemently accusing him of unkindness

martial law, military law
enlarged, dwelt lengthily on.

score, subject point.

[she had given the remote cause. 'She had been the remote cause would be better English]

her waking couch, her bed when she was awake. Transferred epithet; Cf, dying bed.

issue was, result would be

Paras. 13-18.

13. [the usual arguments. When a woman wishes to gain her own way and is opposed, her final, and generally successful, resort, is to tears and sighs. Cf.—

"O let not women's weapons, water-drops,

Stain my man's cheeks."—*Lear*, ii. 4.

And "What cost a world, and bade a hero fly?

The timid tear in Cleopatra's eye." *The Corsair*, C ii.,

Stz. 15]

consequence, importance, influence.

14. jealousy . . affection, who was jealous of his love.

restraint authority, compulsion which his right as her husband permitted him to use.

reduced to the defensive, compelled to defend or justify his own actions, instead of finding fault with her for her's, as he had come there to do

hide her suspicions, blame her for suspecting what had no foundation in fact.

[the unkindest cut of all The expression is taken from Antony's speech over the dead body of Julius Cæsar —

"Look! In this place ran Cassius' dagger through;

See what a rent the envious Casca made

Through *this*, the well beloved Brutus stabbed,

And, as he plucked his cursed steel away,

Mark how the blood of Cæsar followed it,

As rushing out of doors, to be resolved

If Brutus, so unkindly knocked or no,

For Brutus, as you know, was Cæsar's angel,

Judge, O you gods, how Cæsar loved him!

This was the most *unkindest cut of all*,

For when the noble Cæsar saw him stab,

Ingratitude, more strong than traitors' arms,

Quite vanquished him, then burst his mighty heart,

And, in his mantle muffling up his face,

Even at the base of Pompey's statue,

Which all the while ran blood, great Cæsar fell "

—*Julius Cæsar*, iii. 2.

Antony is showing the citizens Cæsar's mantle and the marks of the daggers in it, 'through *this*,—here is where Brutus stabbed, and that cut was "the most unkindness cut of all" The expression is often used, and is generally applied to unkindness.

from one from whom it would not be expected, or simply to a very unkind act.]

patience . . . way, he began to get annoyed.

15. coquettish displeasure, displeasure displayed in order to obtain some object.

to the verge of safety, to the utmost limit without arousing his anger.

16 lamp of chivalry, the bright light of chivalry, a perfect knight.

17. In a word, to mention it in brief.

accorded in laying, agreed to lay.

supplementary, additional.

18 injury, undeserved treatment

affected to complain Berengaria only pretended to have been injured, whereas Edith had actually been subjected to unjust treatment.

[Coptish Copt was a name given to the natives of Egypt belonging to the Jacobite sect It is a term of Arabian origin, a corruption of the Greek, *Aiguptios*]

communicate his pleasure, express his wishes

Paras. 20-27.

20 Strong circumstances, circumstances which strongly supported the view we have taken

alien, foreign

20 [while we walk in this misty valley of humanity, etc. As long as the world lasts people will go on mistaking the seeming for the real]

21 [forgiveness to Richard—pardon of the king This reminds one of the story of Philip, related by Bacon.—Philip, Alexander's father, gave sentence against a prisoner at a time when he was drowsy and seemed to give small attention The prisoner, after sentence was pronounced, said, "I appeal." The king, somewhat stirred, said, "To whom do you appeal?" The prisoner answered, "From Philip when he gave *no ear*, to Philip when he shall give *ear*"] The sense is—if Richard can reconcile his conduct as a man with his dignity as a king, other people can with facility excuse his conduct The implication is that he cannot

23 departed . . Plantagenet etc., for the honour that the house of Plantagenet has lost Cf I Samuel, IV 21

24 privileged, has the privilege to say these things

24 and 34 [faulted There is no such word in modern English—The meaning is obvious]

25 Grant life . . . liberty, spare a man's life while making him a slave

show, appearance

barefaced tyranny, downright tyranny.

26. are of those pretty ones, are of that class of beautiful women.

redeem the error, correct the mistake (by following the knight and slaying him).

in his keeping etc., is aware of any secret about you etc.
This was an unkindly jest.

27. Peace . . . jests, stop your vulgar jokes. The more usual form is 'scurrilous.'

for the indulgence . . . himb, to satisfy your anger you have cast away one who could render valuable service.

banished the bravest etc. A sharp thrust this at the king.
lest his name etc., lest he do as brave and gallant deeds as Richard himself.

Paras. 28-41.

28 [wave A misprint in Black's Copyright Edn. for 'waive'—put aside.]

man-like, as one man would meet another.

tetchiness, peevishness, irritability.

good report, fair reputation, good name.

29. were a king to speak it, even if a king were to say so.

30. graced, favoured

native condition, birth.

[love-gear, business of love-making]

[its skills not, it is of no use A S. *scylan*, to distinguish. 'It skills not, occurs in Byron (*Lara*, 1 2), but it is a seventeenth century expression]

33. Soldans, Eastern despots.

they have slaves etc. The sense is—you have not slaves, we are no slaves of yours.

34. Soldanrie, condition of a Soldan.

hold so high, think so highly of.

mayst live etc. The king had in his mind the proposed alliance between Saladin and Edith.

36 [have the last word, argue to the last without being convinced!]

cousins, here used in its original and wider sense of 'kins-folks,' and not in the sense of any particular relationship

munition, stores, not merely provisions but also materials of offence and defence.

review, inspection of a body of troops by the commander to note their discipline, etc.

preparing, being prepared. The active used with passive force

yielded himself to, indulged in.

40. Nubian, from Nubia, in Northern Africa. For a parallel case cf. Scott's note on *Ivanhoe*, Chapter II "John of Rampayne, an excellent juggler and minstrel, undertook to effect the escape of Audulf de Bracy by presenting himself in disguise at the Court of the king, where he was confined. For this purpose, 'he stained his hair and his whole body entirely as black as jet, so that nothing was white but his teeth,' and succeeded in imposing himself on the king, as an Ethiopian minstrel. He effected by stratagem the escape of the prisoner. Negroes must have been known in England in the dark ages."

Superb stature, magnificent height. Lat. *statura*.

nothing of negro descent, i.e. he had not the thick lips, flat nose, etc. characteristic of the negro. The man was Sir Kenneth himself in disguise

sandals, shoes made of a leather sole and fastened on to the feet by straps.

boxwood. The box tree grows plentifully on Mount Lebanon

leash, a leather thong by which dogs are led

41 cloth of gold, cloth interwoven with gold thread.

Paras. 42-49.

42 last message See para. 17.

shall judge the controversy, etc. God shall decide by giving victory to the one who is in the right.

[on what remains, in other respects]

make noble account of thee, hold thee in high esteem

Ysop, Aesop, a Phrygian slave (lived in 6th century B.C.), and author of the famous book of *Fables*. He is supposed to have been deformed and ugly, but this has no foundation

lute, a stringed musical instrument

Issack, Ishak the Mosilite, the principal musician in Harun-al-Rashid's Court.

In requital of, in return for

In respect. Supply 'that'; considering that.

[Rustan of Zablestan Rustan (or Rustom) is the Hercules of the Persians. One of his most famous exploits was his victory over the Sepeed Deeve, or white Demon. Zablestan is probably a corruption of Segestan. In a note on the subversion of the Parthian empire by Artaxerxes, Gibbon says, 'The princes of Segestan defended their independence during many years. As romances generally transport to an early period the events of their own time, it is not improbable that the fabulous exploits of Rustan, prince of Segestan, may have been grafted on this real history.]

to give counsel, in giving advise.

[the lord of speech, the tongue.]

[the ivory walls of his palace, his teeth]

[falling which illumination. 'This illumination failing,' nom abs.]

43 sanctioned, authenticated, attested

44 [waiting life from the touch of a Prometheus. From one who, like Prometheus, could give life—Prometheus is said to have created men from earth and water]

a man, a well-built man, big, powerful, muscular

[thewes. Nerves, muscular vigour, A. S. *theow*, whence comes *though* Richardson, in his *Dictionary*, only gives the other *thew*, manners or qualities, A. S. *theaw*, common in Chaucer and Spenser. *Thews* occurs only three times in Shakespeare, and in each place in the sense of strength of limb, nerves—

"Falstaff. 'Care I for the limb, the *thewes*, the stature, bulk, and big assemblance of a man! Give me the spirit, master Shallow'—2 Henry IV, iii 2.

Cf also :—

"Romans now

Have *thews* and limbs like to their ancestors."—*Julius Caesar*, i. 3.

and,—

He's twice the size of common men

Wi' *thewes* and sinewes strong.—*Percy's Reliques*,

—The Marriage of Sir Gawain]

46 **mutilated.** . . **speech.** The practice of mutilating the organs of speech of the attendants of a Turkish or Oriental harem was common. It was done in order to prevent the betrayal of secrets, and the carrying on of intrigues

49 **nicety of address**, easy and perfect skill, dexterity.

Paras. 50-57.

50. **Knave**, servant. Its orig. meaning.

wait on my person, attend to my personal requirements.

[**sudden**, quick in anger Cf. Shakespeare's *As you like It*, Act II Sc 2, 'Sudden and quick in quarrel.'

winded, blown

53. **despatches**, official documents

54. **faint friends**. . . **enemies**, luke-warm friends and enemies ever ready to injure.

55 **the factions**, etc. "In Richard's absence the Government of England was entrusted to William Longchamp, the Chancellor, who became Justiciar and Papal Legate, so that he held in his own hands the chief civil and ecclesiastical authority. To satisfy his younger brother John, of whom he was extremely suspicious, Richard entirely neglected the policy of William the Conqueror, and made him earl of territories which amounted to almost a third of the kingdom, but exacted an oath from him that he would never come to England. John does not seem to have expected his brother back again from the wars, and acted as if he might at any time become king. In this he was helped by Geoffrey, Archbishop of York, a natural son of Henry II, and the two raised the barons against Longchamp, who was expelled, and retired to Normandy. Longchamp's place was taken by Walter of Constance, Archbishop of Rouen, who brought letters of authority from Richard, and conducted the government of the country till he was succeeded by Hubert Walter, Archbishop of Canterbury, the nephew of Ranulf Glanville, who had been justiciar under Henry II."—(*Ransome*)

derogatory, degrading, lowering. The proper prep is *to*

56 **brigandine**, a coat of mail made of thin jointed iron plates. It was generally worn by foot-soldiers. F *brigand*, a foot-soldier,

pavese, or *pavise*, a large shield, about 6 feet high, which protected the whole body. The soldier who held it was called a *pavisor*. With the shield he protected himself and the archer whom he had to protect.

Reconnoitring, surveying an enemy's position with a view to military operations

games of hazard, games of chance

green mantles. This was the colour of the uniform of the Yeomen

Paras. 58-62.

58 marabout, a religious sect of Mahomedans who were held in great veneration by the common people Arab = frontier inhabitant

enthusiasts, fanatics.

contumely, contemptuous insolence, rudeness

the luxury and profligate indulgence, etc. "The dying and the dead were spectacles so familiar to their eyes, that death no longer taught them morality. The exhortations of the clergy to virtue, though ceaseless, were in vain, and at the suggestion of the papal legate, judicial punishments were inflicted on moral crimes. Gaming, usury, drunkenness, and frauds in buying and selling were cognizable by a tribunal, which was composed of lay and clerical elders" (Mills, *Hist. of the Crusades*)

✓ courtesans, Profligate females.

writhen, distorted.

59 the manners. . enthusiasts The dancing dervishes, as they were called, performed a wild dance as one of their religious exercises. The marabouts, however, were a different sect.

60 behests, orders

single lock of hair. It is customary with those Mahomedans who shave their heads to retain a small tuft of hair.

✓ vagaries, wild irregular movements-

61 their merry-go-round, their whirling dance, which delights them as much as a merry go round

62 despised element. They were fonder of spirits

[morrice dancing, or morris, i e, Moorish dancing] The morrice or morris was an old dance. A morrice dancer was called a *morisco*, which is Spanish for 'Moorish'. Dr Brewer points out that the dance was introduced into England in the reign of Edward III, when John of Gaunt returned from Spain. It was the military dance of the Moors or Moriscoes.

"I have seen

Him caper upright like a wild Morisco

Shaking the bloody darts as he his bells."

Paras 63-71.

63 [the devil a water drop. A coarse way of saying 'not a single drop.' *Devil* is often thus used emphatically; as in the following distich from Rabelais—

The Devil was sick, the Devil a monk would be,

The Devil was well, the devil a monk was he.—iv 24]

✓ be restive, offer resistance

64. [horn, that he drenches his mare withal. The horn or vessel with which he gives his mare drink. *Drench, drink, drown*, and *drunk* are all from the same root.]

[withal. Is only an emphatic form of *with*. See Abbot's *Shakspearean Grammar*,] § 196.

66 [conforming Accordingly; *i.e.*, as if there were no difference.]

67 **nightcap** A slang expression for a good drink of wine or other liquor at bed time.

68. **bring him again.** By turning his head in the opposite direction to that in which he whirled around, would counter-act the giddiness and make him steady again ✓

black bitch, apparently someone's dog had eaten a quantity of butter

69 [to cool the lip of his tongue. See *Luke*, xvi 24.] The reference is to the parable of the Rich man and Lazarus. When on earth the rich man denies Lazarus, the begger, even the crumbs that fell from his table When he dies he goes to hell, and sees Lazarus in heaven, and calls on him to dip his finger in water and give him a drop to quench his thirst, but is refused,

a long eternity : in hell-fire

70 [hard laws The present equivalent is 'hard lines' A hard fate to be sent to hell for being a Turk, when he was born one, but if he had been a Christian that had turned Mahomedan, he would deserve the hottest place in it.]

hottest corner . of hell

71 **not the shortest limb** etc., *i.e.* it is very long=says things it should not say

Father Francis, one of the priest with the army as once, as once it did

[a bit, a little, somewhat, adv , a colloquial expression

[**dudgeon-dagger**, a short dagger; *dudgeon* is from the A. S. *dugud*, force, strength, whence *doughty* and was applied to the haft of a dagger as distinguished from a dagger with a more costly handle, hence it was used contemptuously, and this is the origin of the expression to 'take in *dudgeon*.']

Paras 72—73.

✓72 **conformable**, willing signs, makes signs.

[**oop sey es** Dutch 'Up with it,' lit. 'Up be it. Scott has this expression also in the 'Soldier's Song' in the *Lady of the Lake*, and in the note says it is a Dutch health, or drinking word

"Yet whoop, Barnaby ! off with thy liquor,

Drink *upsees* out, and a fig for the vicar"—vi 5]

[**lamb's wool** This was a favourite beverage in olden times; it consisted of ale spiced with sugar, nutmeg, toast, and roasted apples. Elton alludes to it as the 'spicy nutbrown ale,' *l' Alle-gro*, 100, and it is mentioned by name in the *Percy Reliques*—

"A cup of *lamb's wool*, they drank unto her,

And to their beds they passed presentie."

—*The King and the Miller of Mansfield*

And by Herrick —

"Next crown the bowl full

With gentle *lamb's wool*,

Add suger, nutmeg, and ginger,
With store of ale too,
And thus he must do

To make the wassaile a swinger."—*Twelfth Night* 1

they are true toppers, they drink a large quantity of liquor
A toper, is a great drinker. The word is "certainly allied to-
F toper, to cover a stake, *je tope*, a term in dice-playing; whence-
tope, interj (short for *je tope*, I accept your offer) in the sense of
'agreed!' Also used as a term in drinking. Cf M. Ital. *topa*, in
dicing, agreed! throw! also (in drinking), I pledge you! Of
Teut. origin, from the *striking* of hands or of glasses together,
as in Picard *toper*, to strike hands in bargaining orig from the
placing together of the tops of the thumbs, at the same time
crying *topp!* (*Skeat*).

never coughs in his cup, i e he drinks it clean at a
draught without stopping

liquoring, drinking

73 [pull Colloquial for 'draught,' it contains the very same
idea, as *draught* is from *draw*]

pottle-deep potation. Pottle is a little pot a measure of
four pints, hence, *pottle deep*=to the bottom of the pottle. Cf-
Shakespeare, *Othello*, ii 3

"Now my sick fool, Rozario,

Whom love hath turn'd almost the wrong side outward,

To Desdemona hath to night carouz'd

Potations *pottle* deed "

The word is sometimes used for drinking-vessels, without re-
ference to the measure.

✓obstreperous, noisy. 'Obsteperous' qualifies 'laugh'

no respect, no observance? how is it you do not dis-
play due respect? Cf *Taming of the Shrew*, iv 1 "What, no-
attendance? no regard, no duty?"

Para. 74

74 military familiarity, familiarity among soldiers, because
they are comrades.

St Christopher This asseveration is common. "One of
the most beautiful legends of the Middle Ages is that of St
Christopher His real name was Offero, and he was a Canaanite.
He was a man of gigantic stature and of great strength. The
story relates that he took a resolution to become the servant of
the most powerful king in the world From a hermit he learned
that this king was Jesus Christ. But when the hermit told him
that the way to serve this King was to fast and to pray, Christo-
pher demurred The hermit accordingly told him to go to a
certain river stony and wide and deep and to employ his strength in
helping travellers to cross it This Christopher did One stormy
night he heard a child calling him from the other side of the
swollen stream. He crossed the river and placing the child on
his shoulders retraced his steps. The water rose higher and
higher, the storm increased in violence, and the weight of the-

child grew so great as to become almost insupportable. When Christopher reached the other bank he set down the child with much relief, and on inquiring who he was learned that he had been carrying over Christ Himself. Hence the name Christopher—he who carried Christ over the stream. St. Christopher is an illustration of strength devoted to religious service.”—(Robertson’s *Notes on Ivanhoe*)

75. [our Dickon, King Richard, that is, ‘*Dickon*’ is a familiar substitute for ‘Richard’]

[beside himself, out of his senses, mad, *Acts* xxvi 24. Cf. *ecstasy*, which in old writers meant madness.]

[we shall have his dagger fly at our costards. He will use his dagger on our heads. *Costard* is an old word for an apple; hence *costermonger*, an apple-seller or fruiterer. The head from its roundness is facetiously called ‘nut,’ ‘nob,’ &c. Shakspeare has *costard* for ‘head’—

“Nay, come not near the old man, keep out, or I’ll try whether your *costard* or my balloo (stick) be the harder]—*Lear*, iv 6”

doormouse, a gnawing animal, intermediate between the squirrel and the rat, so called because torpid in winter prob. from a Prov ? E. *dor*, to sleep, and mouse.

CHAPTER XXI

ANALYSIS.

[The marabout attempts to assassinate the king, but is intercepted by the Nubian slave, and Richard, with a blow, dashes out his brains. The king sucks the poison from a wound the Nubian has received from the santon, and chides the soldiers for not doing so when he tells them. Richard enquires of the Nubian if he can divine who stole the banner, and the latter signifies that he can, whereupon Richard vows vengeance on the perpetrator of the outrage. Neville endeavours to dissuade the king from reviving the quarrel. Further conversation between Richard and Neville.]

Motto:—The verses are from Shakspeare’s *Macbeth*, Act II, Scene i 11 52-56. This is the scene in which the murder of the king is enacted.

wither’d, gaunt-looking

alarum’d, aroused to action, ‘alarum’ is another pronunciation of ‘alarm,’ from Ita *all’arme*, to arms.

whose watch, “who marks the period of his night-watch by howling, as the sentinel by a cry.” (Cl P Ed.)

with Tarquin’s strides, with the swift, noiseless steps with which Tarquin hastened to Lucretia’s bed with the object of ravishing her.

ravishing transferred epithet properly belonging to Tarquin.

Tarquin, Sextus, son of Tarquinius Superbus, one of the early kings of Rome, who committed a shameful outrage on Lucretia

the wife of his cousin Tarquinius Collatinus. Lucretia stabbed herself, and the popular indignation that was aroused at the tragedy led to the fall and expulsion of the Tarquins. Shakspeare has a poem on the subject

Paras. 1-7.

the yeomen of the guard, the royal bodyguard Instituted by Henry VII It was a corps of fifty soldiers, whose duty it was to attend upon the king and wait on him at meals. They were also known as 'Beefeaters'.

✓ 2 [ebriety. For 'inebriety' = intoxication, drunkenness.]
couched, put down

3 [serpentlike or rather snail like. Black's Shilling Edition has 'snake like.' For 'snake like' read 'snail like.'
grazed, inflicted a superficial skin-wound

4 carrion, dead and putrid flesh of an animal. L. *caro*, flesh, th F *carogne*

foul impostor, Mahommed, whom the Crusaders regarded as an impostor. The head was to face Mecca, as if to speak, in defiance of the prophet.

inspiration, instigation
sped on, succeeded in A. S. *spowan*, to succeed,
swart, swarthy, black. 'Swarthy,' however, strictly means 'dark-hued' not 'black'

I warrant me I am certain, *me* is expletive.
raze, (properly *rase*) strike along the surface, graze.

5 apprehension danger, the anxiety of dying by being poisoned

prevailing, influencing

6 dainty-lipped, with small pretty lips like a woman's

7 [not the death of a man I am not afraid of any death that a man may meet with honour, but I should not like to die like a poisoned rat.]

[chattel, animal *Catel* or *chatel* formerly meant moveable goods or property, and it is only in modern English that *cattle* is used to designate domestic quadrupeds as distinguished from other goods. Some derive it from *caput*, *capitalia*, as if so many head of oxen, but its primary use goes against this, as also the absence of any kindred word in Spanish or Italian, the most probable derivation is from the French *acheter*, A. S. *ceapian*, to buy *Chattles* is a low term, Blackstone's account of it (quoted by Richardson) is incorrect.]

[a Martlemas ox, an ox fattened up for sale at Martlemas Martlemas, or Martinmas' Day, the feast of St. Martin is the 11th November. 'The festival of St. Martin, happening at that season when the new wines of the year are drawn from the lees and tested, when cattle are killed for winter food, and fat geese are in their prime, is held as a feast-day over most parts of Christendom On the ancient clog almanacs, the day is marked by the figure of a goose, our bird of Michaelmas being, on the continent, sacrificed at Martinmas. In Scotland and in the north

of England a fat ox is called a *mart* clearly from Martinmas, the usual time when bees are killed for winter use."—Chambers' *Book of Days*.]

Paras. 8-14

8 [Go to! This expression is designated by Johnson, in his Dictionary, an interjection. He explains it thus: "Come, come, take the right course"—a scornful exhortation." This explanation however, does not fully describe the emotion expressed by dogberry in *Much Ado about Nothing*. He is a constable, inflated with the dignity of his office, and vain of his talents in the execution of it, and is, therefore, vehemently indignant at being called an ass by the offender under examination. To repel this imputation, he enumerates his own good qualities, "I am a wise fellow,"—and one that knows the law *go to!* and a rich fellow enough—*go to!*" The precise meaning of the expression is not very clear; but the constable evidently thinks that any one of his statements is enough to disprove the imputation of *folly*. Being a rich fellow, he cannot be an ass, or knowing the law he cannot be an ass; therefore the calumniator must be silent on this topic,—he must not *go on* with it, but *go to* some other. Again, in the same play, there is a little masquerade, in which Ursula tells Antonio, who is masked, that she knows him. He denies that he is the person, but she mentions various circumstances, proving that she is right, and adds, "*go to!* mum! You are he!" as much as to say, you need not *go on* with these assertions, for I have shown they are false." The emotion implied in the first of these examples, is somewhat more than scorn and in the other somewhat less. In the first it is indignation, in the second more playful reproach. (Stoddart's *Glossology*)]

[a gooseberry, a small fruit]

10. [This story of Richard sucking the poison out of the wound is founded on the historical fact of Queen Eleanor sucking out the poison from a wound received by her husband Edward I. at the siege of Acre in the 13th Century.]

intermitted, discontinued for a while

casting a *scraf*: to conceal the discoloration of the spot where the king had applied his lips. The dye appears to have come off and disclosed a whitish patch.

bodily, altogether.

12 *hart* lost, a deer the track of which the hunting dogs have missed, and have thus lost their quarry.

had, would have

drachm, a quantity equal to 60 grains.

12 [orvietan. (*Venice treacle*). Once supposed to be a sovereign antidote, or remedy against poison, so called from the inventor, an Italian, of *Orvietò*, named Giorlano Ferrante. See Scott's *Kenilworth*, Ch. xiii.] where it is described as compounded of various drugs, the secret of which was known to few.

13. *condescension*: in doing what he did.

though sanctioned, though it was an act which was prompted etc.

imposed silence Because Neville talked of 'peril,' and Richard never feared danger.

14. make no more, say no more.

14. [sarbacanes. A sarbacan is a hollow cane through which a small dart is blown and which is so weak as to oblige the marksmen to shoot at the eye of the larger sort of prey, which they seldom miss.]

[take thee A corruption for 'take thou,' of 'hark thee,' 'look thee,' &c. it is probably formed on analogy from the plural of the pronoun of the second person serving both as nom and obj. On the other hand, in 'get ye,' 'sit thee,' &c, the pronoun is reciprocal and in the objective.]

I have changed etc. Richard appears to have suspected (he had probably himself noticed the disappearance of the dye on the Nubian's armo) that he was a man in disguise; and possibly he may have discovered that he was the knight.

hark in thine ear, keep this as a secret.

there is more seems, he is not the ordinary Nubian slave that he seems.

beef devouring etc. Richard speaks here as a Norman, and not as a Saxon. The latter were given to eating and drinking more immoderately than the Normans.

fair-play, honourable behaviour on the part of men towards one another

cut throats, slay each other in fair combat.

[challenges you with a silk glove &c. All these expressions are metaphorical, and mean, 'Here when one is most off his guard he may be assassinated in some secret manner, or by some weapon which would never be suspected of being so used, or murdered by the most harmless article possible.')

[the tongue, the pin that fastens]

lace of my lady's bodice, a woman's stays, formerly called *bodies*, from fitting close to the body. These are tightly laced by means of cords.

short allowance, reduced supply of food

pinch the stomach etc. The Scots being poor are often reduced to eat scantily, and if the supply spoken of by Richard would pinch the stomach of a 'patient Scottish man,' who was accustomed to eat little, it must have been a very small supply indeed. that the king threatened

Paras 15 31

15. sable, black,

expounder of mysteries, one who reveals and explains secrets.

saith soldan This is an oversight. Saladin did not say so. See his letter to Richard.

[by raising blacker, by raising the devil]

16. proper to, peculiar to

with an eye of intelligence, with a meaning look.

readier in my father's tent etc. Richard was a warrior more than a scholar.

a black diamond, something valuable though not attractive for its appearance.

22. so please you, if it will please you to let me say so.

dealing in their ware, having anything to do with this kind of thing, viz. witchcraft.

the Enemy, the Devil, who is the enemy of men

[sow tares among the wheat. See *Matthew*, xiii. 25] The allusion is to the parable which tells how a man sowed wheat, and at night an enemy came and planted tares (a useless weed) among the wheat. The owner of the field ordered his servant who wished to pull out the tares not to do so lest the wheat should also be pulled up with them, but that they should be allowed to remain till harvest time and then gathered and burnt. The wheat are the good, the tares the evil

23. [hol' o 'o your northern hound, &c. Richard borrows a metaphor from what Neville would be very familiar with; and the meaning is, 'You may as well seek to divert me from my purpose when my honour is at stake, as hope that you can call back your hound when about to spring on the deer.']

[hope is in the imperative, and ironical.]

25. he may be made veils, his iniquitous conduct will be disclosed however much he may endeavour to hide it.

26. opportunely, at the proper time

to expiate the affront, to make complete reparation for the insult. *Expiate* fr. Lat *expiō*, *expiatus*—*ex*, intensive and *pio*, to appease, atone for.

with formal regard, respect and due formality

expurgation, clearing from guilt Here, the removal of the dishonour manifested by the removal of the English flag

27. beware what work etc beware of the results of your action

tear open closed, reopen fresh discords or create fresh enmity between persons who have been only recently reconciled to each other.

discording, disagreeing

28. under, subject to

like a man, courageously.

29. juggling, conjuring.

palter, trifle, deal shufflingly.

30. charge, instructions

fathom, distinguish, see.

31. [guerdon, remuneration O F *guerdon*, Ital *guerdone*, from Low Lat *widerdonum*, corrupted from O H, G *widerlon*, recompense, from *wider*, again back, and *lon*, a loan, gift Skeat] *Guerdon* and *devoir* (duty) are both terms of chivalry

Paras. 32-35

32. discomposed, disturbed troubled The slave having used terms of chivalry was anxious whether the king would discover his identity and hence betrayed his anxiety by a troubled expression on his face

were it not for his colour. 'A blush is not noticeable on the face of a black person

perilous linguists, skilful in languages. **Perilous** is used in its absolute sense of unusually smart or quick. The king was speaking to Neville in French, and having noticed he was understood by the slave, he tries the effect of English. But it is doubtful whether Richard, who had spent his life in France and had been only four months in England prior to his departure for the Crusades, knew much of English. Moreover English was not the language of the courts of the Norman and Plantagenet monarchs. As regards Richard's remark about the slaves being good linguists, it might be mentioned that the slaves of the Eastern potentates were frequently well skilled in languages, and were often employed as private secretaries by their masters. By their abilities they not unfrequently raised themselves to sovereign power, e.g. the Ghaznvide and Slave Dynasties.

33 **endure**. eye, cannot stand your gaze.

34. **a request so modest**. Of course the king meant the very reverse. It was a bold and presumptuous request.

35 **may relish with**, may be liked by. "This construction is not warranted by etymology. Relish is to *lick again*, and hence cannot be used as an intransitive with the nominative of the thing tasted. The more usual construction would be *may be relished by your Grace*." (Duchesne)

35 [the lease of the messenger's neck, &c. The Soldan would have the bearer of such a message bow-strung at once. A *lease* is the term for which anything is *let* to one.]

Para. 36

36 **sunburnt beauties**, dark complexioned beauties, beauties whose skin has become brown by exposure to the sun. The Eastern people are, of course, dark-complexioned, but fair-skinned people get embrowned by exposure to the sun, and this sunburning was considered a calamity befalling original excellence. The idea is well expressed in *Kenilworth*, Ch III, in which Giles Gosling, the innkeeper of Cumnor, speaking of a "sunburnt beauty" says she is "well qualified to stand out rain and wind, but little calculated to please such critical gallants" as "sunnyday courtiers." "She keeps her chamber, and counters the glances" of such noble personages. The expression frequently occurs in Scott's works. In *Ivanhoe*, Ch xlv, we read "Your ladies are but sunburned, if they are not worth the shiver of a broken lance," and *Quentin Durward*, Ch XIV, "a sunburnt milkmaid." It first occurs in the *Bridal of Triermain*, II xxi, and lastly in the *Talisman*. The idea seems to have originated in *Triolus and Cressida*.—

"He'll say in Troy when he retires,

The Grecian Dames are sunburnt, and not worth

The splinter of a lance"

In *Much Ado*, II 1. we also find, "Thus goes every one to

the world but I, and I am sunburned; I may sit in a corner and cry heigh-ho! for a husband."

too summary, hasty
spell, magical influence. disenchanted, released from the influence of the spell.

lo you *Lo* is generally used in the sense of *hear*, when calling attention, but in the text it has the sense of *look*

cancels . . . injury, destroys the interest I take in him by doing me some great injury Richard refers to the Hakim's case in which he solicited and obtained pardon for the Scottish Knight, and now there is the case of the slave who asks to have an interview with Edith

he who hath deserved death. The King appears to have discovered the identity of the Nubian.

over balances . . . demerits, outweighs all the injury he has done me.

respite honour, cancellation of his punishment as a debt due to him which I am bound in honour to discharge

[influence See note on Ch iv 86 and xviii. 55 There are constant references in old writer, whom Scott professedly imitates, to astrology In olden days the English, and European nations generally were as superstitious regarding the *influence* of the stars as the Hindus are, more or less, to this day. In the reign of Elizabeth the belief in astrology had fallen into disrepute, as witness the following lines, forcible as they are beautiful, from Beaumont and Fletcher (1576—1625)

"Man is own star, and the soul that can
Render an honest and a perfect man,
Commands all light, all *influence*, all fate,
Nothing to him falls early or too late
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still."]

disqualifying planet, a planet exercising influence and hindering me from carrying out my purpose.

seek out the hermit of Engaddi etc. As a portion of the hermit's prophecy has been fulfilled, *viz* that about his assassination, Richard desires to have a further interview with him

Para. 37.

37 signing, making a sign.

weather-cock, a figure, originally of a cock, now of anything, which shows the direction of the wind

constrained, reserved

va much longer account etc., as there were other incidents which counterbalanced each other, *e g* the Scott had saved Richard from count Wollenrad's blow—Richard had on the other hand spared the Scot's life, Richard giving Sir Kenneth into slavery—Sir Kenneth aspiring to the princess Edith's love, etc.

settlement, balancing the accounts—to continue the metaphor of the text.

✓ leave him debtor or creditor, might make the service rendered him by Sir Kenneth greater than those rendered the Scot by Richard, or *vice versa*

neutral, inclining neither one way nor the other.
avoided the appearance etc. The Scott appears to have put the king off the scent by manifesting ignorance of what had been said in English. Richard seems to have been puzzled and did not know exactly whether his suspicious as regards the Scott were correct

CHAPTER XXII

ANALYSIS.

[The story reverts to the events related in Chap xviii, when the Knight of the Leopard was bestowed upon the Arabian physician. The next morning, early both leave the Crusader's camp, their journey described, Hassan, the story teller, a party of cavaliers is seen in the distance, who turn out to be Templars, remarks of the knight and the physician, the latter suddenly seizes the rein of Sir Kenneth's horse, and both fly over the desert like lightning, the speed of their coursers is descanted upon, they reach the Diamond of the Desert, where they dismount, the Hakim gives Sir Kenneth a narcotic which produces repose accompanied by a train of pleasing sensations and gay visions]

Motto —'tis kindly done, you have, indeed, been kind in coming

Paras 1-11

1 retrogrades, goes back.

stupefied, bewildered, stunned

2 slave passions, one dominated by his fierce and ungovernable passions

"O how the passions, insolent and strong,

Bear our weak minds their rapid course along,

Make us the madness of their will obey,

Then die, and leave us to our griefs a prey!"—Crabbe

2 Yusuf Ben Yogoube, Joseph the son of Jacob Scott's account of the transaction is not accurate—"his brethren" sold Joseph to the Midianitish merchants and *these latter* resold him to Potiphar. See *Genesis*, xxxvii 28 and 36]

3 heart was too full, he was completely overcome by his emotions, and unable to express himself clearly
abortive, useless, accompanied by failure
domestic or guest It was doubtful yet how he was to be treated

indulge, give vent to

pleas, good

4 major-domo, a steward, or official who has the management of a large household Lat *major*, greater, and *domus*, a house.

-5 [The pavilion was struck. To pitch a tent is to set it up, to strike it, to take it down]

6. vanguard, advance guard.

moonlight camp, moon lit camp would be the more usual expression

6 & 8 [at once Scott frequently uses *at once* were we should say 'at the same time,' or 'as well as.']

7 sententious consolation, consolation expressed in pitty sentences or maxims.

[a practical moral The knight nearly fell off his horse, which would have been an illustration of the 'unwisdom of looking baek when the journey lies forward.']

8 check-bridle, a bridle used for checking the speed of a horse and thus prevent it from stumbling

ambling pace, a pace between a walk and a trot

9 when prosperity etc Cf Sir R. Howard's lines

"When fortune riseth to the grandest height,
The happy man should most suppress his state,
Expecting still a change of things to find,
And fearing, when the gods appear too kind"

10 at every turn, whenever an opportunity presented itself.

ground, occasion for
apophthegms or apothegms, terse sayings embodying important truths Gk *apo*, from, *sthegma*, saying
apposite, to the point.

11 thank thee. steed etc This is sarcastically said. The sense is—He cannot thank the Hakim for a steed that continually stumbled, but he would do so if the mare fell and killed him as well as herself He felt sick of life

Paras 12—23

12 cold temper, etc, less enthusiastic disposition of the older man (like himself)

14 beguile, etc, relieve the monotony of the journey

Lord of the palace of life, master of life and death. His profession of a physician enabled him to master death and confer life on people

15 [thou, before whom the angel Azrael, etc, thou who canst restore the sick and banish death]

Solimaun ben Daoud, Solomon son of David. See Chap II, para 28

upon whose signet, etc There are numerous legends among Jews, Mahomedans and Christians about the wisdom of Solomon. There is a tradition among the Arabs that he had a magic ring, which had the 'real name' of God (which the Jews regarded as too sacred to utter) inscribed on it, and which enabled him to know past, present, and future events. Solomon's seal-ring by which he was supposed to control the jinns, was said to have been sent to him from heaven. It was of iron and brass, and had engraven on it the name of Allah. When he sent a command to the good jinns, he stamped the letter with the brass,

and when the order was intended for the evil ones, it bore the imprint of the iron, for the reason that has been mentioned. The marvellous ring gave him power also over winds, over birds, and even over wild beasts. It is mentioned in the *Arabian Nights*, in the tale of the fisherman and the jinn, or genii. It was truly a wondrous ring" (Gilman's *Saracens*, pp 19 20)

16 **exordium**, the introductory part of a discourse Lat *ex*, and *ordior*, I begin

17. **dictated by**, the outcome of.

inflated, high-flown

modulating . passion, changing the tone of his voice to suit the various emotions conveyed in the song

difficult to extract. Because the Arabs seldom laugh

18 **woodsman**, one skilled in woodcraft, hunter

in his way, in his own manner, as a dog

19 **in stricter bondage** because he was a slave for the rest of his life

load. . bitterness, make our separation still more miserable.

20 **overpowered**, rose above

21 See Chapter VII, para 39, under *Lelies*

23 **reason**, etc, reason as well as prejudices See note to para. 6 under 'at once'

varied invocation, invocation or prayer in different language and form He said the Christian prayers.

[the day-star of redemption, Christ, who is called the 'day-spring from on high.' *Luke*, i 78]

Paras 24 41

24. **composing the spirits**, calming his troubled mind.

The sincere and earnest, etc Scott was a religious man

murmuring . decrees, complaining at what we regard as tribulation, which is, after all, the will of God

things of time, etc, the things of this world are vain and useless in comparison with the welfare of our souls in the next

Searcher of hearts, God, who knows our most secret thoughts and desires

resume the reins, to control us, assume a mastery over us

not of these, not a person of this kind viz, one who practically mocked God

25 **'augur**, infer

dubious appearances He was doubtful whether they were friends or foes

25 [stinted in, stopped, Scott elsewhere uses the prep *in* with *stint* Cf — "'Stint in thy prate,' quoth Blount"—*Mar-men*, vi 21]

patient charge The camel is a patient animal

27 **stimulating** . apathy, like a draught that supplied vitality in a languid person

31 **limits them**, etc, bids or compels them to observe, etc [both root, branch, etc *Malachi*, iv 1]

"It shall leave them neither root nor branch" The use of *both* is wrong as

there are more than two things mentioned.

[satiety A word of four syllables]

accursed mysteries, secret and unholy rites.

watering place, the place where we water our animals

32. repose, calmness.

35 [do to death See xvii 46 It is a more indefinite and inclusive term than kill or murder, it occurs in *Much Ado*, v 3]

to conceal, etc, merely to hide the fact that they have violated the truce, if for no other reason

40 putting mettle, spurring his horse to gallop at its utmost speed

miles flew . minutes, running at the rate of a minute a mile

✓ 41 ✓ portentous, so great as to cause anxiety,

hand gallop, "a slow and easy gallop, in which the hand presses the bridle to hinder increase of speed." (*Johnson*)

even, steady, not breathless

descant, lit a song in parts, then a discourse under several heads Lat *dis*, and *canto*, to sing

Paras 42-50

42. are of the breed, etc See *Woodstock*, Ch xxxii. where this is worked out

[the Borak of the Prophet The Angel Gabriel stood before him He brought Mahomet a white steed of won-

derful form and qualities, unlike any animal he had ever seen; and, in truth, it differed from any animal ever before described.

It had a human face, but the cheeks of a horse its eyes were as jacinths, and radiant as stars It had eagle's wings, all glitter-

ing with rays of light, and its whole form was resplendent with gems and precious stones It was a female and from its dazzling

splendour and incredible velocity was called 'Al Borak,' or Lightning Mahomet prepared to mount this supernatural steed,

but as he extended his hand, it drew back and reared "Be still, Oh Borak!" said Gabriel, respect the prophet of God

Never wert thou mounted by mortal man more honoured of Allah.'—*Irving's Life of Mahomet*]

[Yemen, a country of Arabia, forming the S E. division of that part of Asia, situated partly upon the Red Sea and partly on the Indian Ocean]

age is active. . youth, they are as active and fleet when old as when young

Ali, cousin, and son in law of Mahommed

the Lion of God. *Esed Allah Algalib*, the Victorious Lion of God was the surname bestowed on Ali during his lifetime

The Shiah called him in Persian *Shēer Klūda*, the Lion of God. He was so called for his great religious zeal and for being fore-

most among the people of Mecca to adopt the creed of Mahommed

lays his touch, etc, age has scarcely any effect on the spirit ✓ of these horses.

- 'pristine, original.' career, when at full gallop.¹
 iron clothed enemies, the Crusaders clothed in armour.
 thick pant, heavy breath
 43. augment. . . superiority, increase the Moslem's pride
 by acknowledging that their horses were so superior to those of
 the Christian warriors
 45. abuse, ill use, be unkind to
 should have mind, etc., should be uninfluenced by the smiles
 and frowns of fortune
 46. out of complaisance, with the desire of pleasing.
 lassitude, weariness.
 hurried pulse, fast beating pulse, indicating feverishness
 shortened respiration, hurried breathing, another indication
 of approaching fever
 46. to refreshment, to be refreshed
 148. fillgree work, ornamental work of gold and silver wire.
Sp. filigrana—Lat. *filum*, and *granum*, a grain or bead
 a dark coloured fluid, tincture of opium, or laudanum, as
 is apparent from what follows
 49. dark . . . eye, cause the eyelids to close in sleep Cf.
Tempest, I "the fringed curtain of thine eye"
 debauchery, excessive indulgence in sensual gratification
 warms him, worms himself
 50. debate thine hest, dispute thy commands
 hest, behest, command
 haik, or hark (Arab *haik* from *hake* to
 of woolen or cotton cloth worn by Arabs
 itself covered in foul weather by the
 (Heyse quoted by Webster.)
 saddle-pommel, the projecting part of the saddle in front
 overcloud, the prospect, darken the future
 glittered . . . produce, shone in such pleasing colours that
 he could not have realized even under more pleasing circumstan-
 ces than those in which he was at present, had he not been under
 the exalting influence of the drug
 [Liberty, fame, successful love, etc. Sir Kenneth was now
 in the three fold character of an exile, a dishonoured knight, and
 a despairing lover, but such were the pleasing sensations produ-
 ced by the draught administered by the Saracen that he felt as
 if liberty, fame, and successful love were his immediate and certain
 prospect, that even his love was to be crowned with success,
 which no mere accident could bring about, the object of it
 being far beyond chance's aid. The latter half of the sentence
 is badly worded, *chance* is the possessive case, and it would be
 better to read, 'Far beyond the prospect of *chance's* serving,
 in her wildest possibilities, to countenance his wishes']

CHAPTER XXIII
ANALYSIS

[On awakening, the Knight of the Leopard finds himself reclining off a couch of more than Oriental luxury in a splendidly furnished pavilion. he is roused by the voice of the physician seeking admission, who, upon entering turns out to be Sheerkohf; their conversation, which turns on Edith Plantagenet and the knight's love for her, Sheerkohf offers to put him in the way of discovering by whom the banner had been stolen, but makes it a condition that Sir Kenneth should carry a letter from Saladin to Edith, the Knight hesitates at first, but consents on the Emir's assuring him that it is written in all honour and respect]

Motto —Enchantment, Magic. Personification

[**Astolpho.** Son of Otho, and an English Duke, was carried on the back of a whale to Alcina's isle, and was afterwards transformed into a myrtle His flight to the moon is one of the finest passages in the *Orlando Furioso*—a poem by Ariost (1474—1533)] The Romance of *Astolpho* referred to by Scott appears to be a fiction The verses are probably his own composition

Paras 1—19

1 **cassock**, [a] long robe-like garment, like that worn by priests
The cassock referred to here was, however, tight fitting
blazed richest . . loom, shone with the most beautifully coloured Chinese silks.

fell . . . eye, his eye fell upon or saw

dormitory, sleeping apartment.

dregs, remains

Indian wool, a species of cotton

exuberance of care, abundance of care

[to take the turban, to turn Mahomedan]

8 & 9, [periphrastical circumlocution *Round-about mode of speech*]

11. **vision**, apparition

12 **approved warrior**, a skilled and bold warrior

stithy, a smith's forge or anvil

13 **mass of hair** He, of course, wore a false beard when personating the Hakim

13 [announced, bespoke]

16 [as we had eaten salt. See xxviii, 104, and cf —

“Why dost thou shun the salt? that sacred pledge,

Which, once partaken, blunts the sabre's edge,

Makes e'en contending tribes in peace unite

And hated hosts seem brethren to the sight.”—

The Corsair, ii. 4.]

Dr Brewer says —“To eat together in the East was at one time a sure pledge of protection. A Persian nobleman was once sitting in his garden, when a man prostrated himself before him,

and implored protection from the rabble. The nobleman gave him the remainder of a peach which he was eating, and when the incensed multitude arrived, and declared that the man had slain the only son of the nobleman, the heartbroken father replied, 'We have eaten together, go in peace,' and would not allow the murderer to be punished."

[**sumpter camels** The word '*sumpter*,'—'*monger*' and—'*wright*' (Chapman's *Odyss* ix l 194) is only used in composition, thus we have '*sumpter-camel*,' '*sumpter mule*,' &c., '*iron-monger*,' '*fish-monger*,' '*ballad-monger*'—and '*proverb-monger*.' (See Ch xi 62 and note), '*ship-wright*' '*wheel-wright*,' &c.]

[**the blind man**, &c. St Paul. See *Acts*, ix.] Before his conversion to Christianity Paul's name was Saul, and he was a zealous Jew and a persecutor of Christians. He was going to Damascus for this purpose when he was struck down by a powerful flash of light in which he saw the figure of Christ and was blinded. A disciple of Christ was ordered to restore his sight and when he told so to Saul, "immediately there fell from his eyes as it had been scales, and he received sight forthwith and arose and was baptised

dark, blind **lucre**, gain profit

Themselves **bait**, they themselves did this for selfish gain. The metaphor is taken from fishing.

the lowest gulf of hell, By Mahommed "Hell was likewise divided into seven parts. Gehenna, the Flaming Fire, the Raging Fire that splits everything to pieces, the Blaze, the Scorching Fire, the Fierce Fire, and finally the Abyss. In the first hell wicked Islamites were confined temporarily, in the second are the Jews, in the third the Christians, in the fourth the Sabians; in the fifth the Magians; in the sixth the idol worshipper, in the bottommost hypocrites who have falsely professed some religion. This hell in all its departments was a place which men accustomed to the trials of a hot country would consider an abode of direst misery" (Gilmans's *Saracens*, p 20.)

[**the fruit of the tree Yacoun** "The *Zaccoum* is a tree which issueth from the bottom of Hell, the fruit thereof resembleth the heads of devils; and the damned shall eat of the same, and shall fill their bellies therewith, and there shall be given them thereon a mixture of boiling water to drink, afterwards shall they return to Hell,"—*The Koran* Ch xxxvii. "This hellish *Zaccoum* has its name from a thorny tree in Jehanna which bears fruit like an almond, but extremely bitter, therefore the same name is given to the infernal tree"—*Salc* Cf —

"We bid the spectre-shapes avault,
Ashtaroth and Termagaunt!

With many a demon, pale of hue,
Doomed to drink the bitter dew

That drops from *Macon's sooty tree*
'Mid the dread grove of ebony"—Warton, *The Crusade*.]

Paras 20-34

20 [as freely as the wind, Supply 'guides its motions.'
The metaphor is taken from *John*, iii 8]

a sight the most blessed, etc. He means the occasion when he beheld Berengaria and Edith in Richard's tent

24. [a buffoon's wooden falchion Buffoons and jesters were armed with a wooden dagger or lath.]

[the hem of their vestments See xxvii 65. To touch the hem of one's garment is a metaphorical expression, and means 'to have even the most distant contact with, it is taken from *Matthew*, ix., 20-21]

tresses . . . gold, dishevelled tresses of gold

diamond cup of immortality In the Mahommedan paradise is a lake filled with the waters of immortality, and from this all true believers will drink in jewelled cups

26 I cry you mercy, I ask your pardon.

wooded and possessed —Cf Shakespeare's *Titus Andronicus*, iii. i.

"She is a woman, therefore may be woo'd,

She is a woman, therefore may won "

tender piece of frailty, delicate frail thing

[very woman, full of the foibles and frailties of women, as opposed to Edith who had a 'nobly speaking eye,'—was a 'perfect woman, nobly planed']

of the dark tresses, Edith,

noble port etc, majestic bearing. So Gray, in *The Bard* describes Elizabeth

"A form divine!

Her lion port, her awe commanding face

Attempered sweet to virgin grace "

treating her as a mortal etc loving her as a woman than worshipping her as a divine being

30 [Giaour, unbeliever, one who is not a Mahommedan There is a poem by Lord Byron styled '*The Giaour*'—See below] '*Giaour* is an Ital. spelling usual among the Franks of the Levant (Byron). Pers *gawr*, an infidel, a fire worshipper, variant of Pers *gabr*, a Gueber" (*Skeat*)

glancing copper, shining copper This was caused by the flush of blood to his face, caused through anger

[each curl of his beard seemed to twist and to screw itself as if alive with instinctive wrath, The tiger-like mood of the chafed Saracen Compare the following from Byron —

"Then curled his very beard with ire,

And glared his eye with fiercer fire."—*The Giaour*

"A phenomenon, not uncommon with an angry Mussulman In 1809 the Capitan Pacha's whiskers at a diplomatic audience were no less lively with indignation than a tiger cat's to the horror of all the dragomans The moustaches twisted, they stood erect of their own accord and were expected every moment to change their colour" Note in *Loco*]

✓ sickles are curved knives used for reaping corn. Here contemptuously applied to the curved scimitar used by the Saracens.
31 [bodkin, formerly meant a dagger, now it is a kind of needle]

33. key of heaven and hell, which opens the door of heaven to the believer and the door of hell to the infidel
[would find them so much to do Would give them so much trouble He means the knight would find 'one single true believer' quite a match for him]

34. by, from

Paras. 35-62

35 part foeman, leave off fighting, before he was slain.

36 colder, less emotional or excitable

37 probes, thrusts instruments into the wound to see the nature of the injury, etc.

tents, keeps open with a tent, or plug of lint used to dilate a wound or opening in the flesh. F *tente* -Low Lat. *tenta*—Lat. *tendo*, to stretch.

lay my finger on the sore, touch the painful subject that is causing you all this misery.

unfold A curious word to use to express the 'rolling up' or 'raising' of a veil, as it is not worn folded on the face, but the very reverse.

43 solitary light etc, the single hope you had, is it destroyed for ever?

44. tone of an echo, a hollow tone

meteoric, transiently brilliant, like a meteor

as unsubstantial as moonlight. The moon's light being but a reflected light and possessing no warmth, is considered unreal and unsubstantial. Thus the term 'moonshine' is figuratively used to express show without reality

49 first nor best etc Sir Kenneth here refers to his encounter with the Emir when they met for the first time

50 unequal, out of proportion

52 [Lokman An Arabian sage (xxvii 65), Rich, in his *Encyclopædia*, describes him as—"An ancient Arabian philosopher and fabulist, surnamed Al Hakim, or the Wise He is supposed to have been contemporary with king David, and even to have lived under his patronage and died in Jerusalem, but his history is involved in great obscurity The fables which bear his name were first published in 1636, and his name is given to a chapter in the Koran"]

53 so, provided

✓ [punctually, in every point, its reference now is always to time]

58. cast a mist, devise some means to deceive

60 consists with, consistent with, in keeping, with.

61 tomb of Mecca, Mahommed's tomb

[the song of the nightingale will sooner blight the rose bower she loves Cf--

"For there the Rose, o'er crag and vale,
Sultana of the nightingale,
The maid for whom his melody,
His thousand songs are heard on high,
Blooms blushing to her lover's tale"—*The Giaour*.

"The attachment of the nightingale to the rose is a well-known Persian fable 'The Bulbul of a thousand Tales' is one of its appellations. Thus Mesih, as translated by Sir William Jones—

"Come charming maid! and hear thy poet sing
Thyself the rose and he the bird of spring"—(Note *in loco*)

Also, cf—Sooner shall the rose of May

Mistake her own sweet nightingale"—Moore, *Lalla Rookh*]

63 spur a generous horse. Cf the well-known adage
"Do not work a willing horse to death" Also Cervantes:
"Ride not a free horse to death"

[the signet of Giaour]. The following is from Grote's *History of Greece*—Plato has preserved a legend of Gyges, according to which he was a mere herdsman of the King of Lydia. After a terrible storm and earthquake, he saw near him a chasm in the earth, into which he descended, and found a vast horse of brass, hollow and partly open, wherein there lay a gigantic corpse with a golden ring. This ring he carried away, and discovered unexpectedly that it possessed the miraculous property of rendering him invisible at pleasure. Being sent on a message to the king, he made the magic ring available to his ambition, he first possessed himself of the person of the queen, then with her aid assassinated the king and finally seized the sceptre."]

CHAPTER XXIV ANALYSIS

[The procession of the Crusaders passes in array before St George's Mount, and salute the standard of Richard while he himself remains seated on horseback half way up the mount, his half-brother, the Earl of Salisbury, bearing the standard, and the Nubian and his dog standing by his side, Richard's demeanour as the chiefs severally pass the spot, the Marquis of Montserrat and his forces described, on seeing the Marquis the hound utters a savage yell, springs forward, seizes him by the throat, and drags him from the saddle, the alarm that naturally follows is quieted by Philip of France. A council of the chiefs is summoned; Richard charges Conrade of Montserrat with having stolen the banner, Philip interposes, Richard challenges Conrade to decide the question by combat, in the end it is settled that the matter is to be decided by combat on the fifth day thereafter, Conrade appearing in person, Richard by a champion, conversation between the Templar, Conrade, and the Duke of Austria, wit and wisdom of the 'hof-narr' and the 'spruch sprecher']

Motto.—For remarks on *The Crusade* see note on the motto of Chapter XIX

faithful compass, the mariner's compass.

sway from the truth, make the needle point in a different direction instead of due north as it should do

argosy, a large merchant vessel richly laden. The word is derived from *Argo*, the name of the vessel in which Jason and his companions sailed to Colchis to take the Golden Fleece. (Greek Mythology)

Paars. 18.

1. natural, born out of wedlock

Rosamond of Woodstock, the beautiful daughter of Walter Lord Clifford. She was the mistress of Henry II, and was placed by the King in a labyrinth in Woodstock Castle, to protect her from the wrath of Eleanor, and was there discovered and poisoned by the queen. This is the version of her death according to some writers. It is, however, more probable that she died in the nunnery of Godstow in Oxfordshire. Her two sons were William, called Longsword, earl of Salisbury, Geoffrey, Archbishop of York.

exterior required, as a valuable slave

powers, armies

swept in long order, marched past in files

protocol, the first copy of any document, the rough draught of an instrument. transaction, here, the official record giving the details of the ceremony. F. *protocollum*—Lōw Lat. *protocollum*—late Gk. *protokolos*, the first leaf glued to the rolls of papyrus and to notarial documents—Gk. *protos*, first, and *kolla*, glue.

heedfully, cautiously, so that the ceremony would not be misunderstood by any one, or give occasion for offence to the princes of other nations.

veiled not their bonnets. 'Veiled' in the text, is a misprint. To *vail* is to lower, to let fall, see the *Bloody Vest* i 40, and

"See my wealthy Andrew docked in sand,

Vailing her high top lower than her ribs,

To kiss her burial"—*Merchant of Venice*, i 1.]

4 [an Iron host. The following passage will serve to illustrate these words. 'Still the Christians proved good men, and, secure in their unconquerable spirits, kept constantly advancing, while the Turks kept constantly threatening them in the rear but their blows fell harmless upon the defensive armour this caused the Turks to slacken in courage at the failure of their attempts, and they began to murmur in whispers of disappointment, crying out in their rage, 'that our people were of iron and would yield to no blow'."—*Itinerary of Richard I*, by Geoffrey De Vinsauf Book iv, ch 19.]

chafed on the bit, were impatient of the restraint of the bit—perspective, in long line exposed to view

daughter of Lion, Jerusalem, or the church of Jerusalem. From *Isaiah*, i. 8 thralldom, bondage.

more than mortal, Jesus, the son of God.

5. **morion** an open helmet having no visor or beaver.
hose, breeches and stockings in one. A. S. *hose*, the
the covering for the leg or thigh. See *pantaloons* below.]
* [slashed, etc., having cuts in them the openings being filled up
with cloth of gold]
* **wood-craft**, all that pertains to sports of the forest, hunting.
assessory to. See note on ch. ix para. 2
6 **Gallic**, French chivalry, cavalry. **acclaim**, applause.
King of kings, God
7. **mingled** character, two-fold character viz. that of priest
and soldier
8. **misproud**, wrongly proud, the insolent.
[**amphibious** here means having two characters, the Templar
being both a priest and a soldier]
[**caltiff**, wretch. French *chétif* Italian, *cattivo*. Latin, *captivus*,
a captive,]
[put the monks upon me, salutes me in his character of
monk and refuses to do so in that of a military leader.]
* **punctillo**, a nice point of ceremony Span. *puntillo*—Lat.
punctum, a point

Paras 9—16

- 9 [with a sonorous 'amen' 'The sayer of sayings'
made the proclamation so solemnly that the 'jester' when he
had finished, uttered a loud "amen" as if it had been prayer]
place the .. wizards, prove thee to be a great and skilled
wizard.
augment thy merits etc., increase my favour towards you.
12. **Stradiots**, or *Estradiots*, light horsemen, dragoons.
Dalmatia, a province in Austria along the eastern side of the
Adriatic sea. The Dalmatians are a fine warlike and independent
race.
12. [**hauberks**. The habergeon or hauberk was the armour
of knights, hence called *loricati* The *lōrica* was a cuirass of
mail made of leather and set with plates of metal in various
forms.]
particoloured, the different parts of which were of different
colours
[**pantaloons** "A garment consisting of breeches and stocking
fastened together and both of the same piece." Der. *panu talon*,
a loose suit down to the heels Note the augmentative affix—*oon*
cf *baloon*, *pa'troon*]
half boots, boots reaching half way up the knee
targets, shields.
13 **caracoled**, moved in half turns, from one side to the
other F *caracole*—Sp *caracol*, the spiral shell of a snail—Ar
karakara, to turn.
soberest mood, quiet temperament or disposition
overlook, supervise.
14. [thy black shadow 'The little old man dressed in
black.' 'The Venetian proveditore' (para 41) or purveyor]

whether the sun etc Of course, shadows are seen when the sun shines, or in light.

with the shadow etc, with the old man or with thee

15 slipped the leash, loosened the dog from the leash or thong

16 [quarry, game Properly a name given to game when dead O. F. *cure*, *corailles* It, *curata*, the intestines of an animal, heart, liver, etc, from Lat. *cor*, the heart.]

[a stag of ten tynes The tines are the points on the antlers Cf —

"It was a stag, a stag of ten,
Bearing his branches sturdily"

—Lady of the Lake, C IV Sta 25.

In calling Conrad 'a stag of ten tines' the king means that the dog has pulled down on mean prey, the traitor is no common soldier, but one of the Princes of the Crusade]

Paras. 17-36

17 He dies the death, I will slay him. Cf "When they feared the death (i.e. feared death), they have borne life away —" Henry V, IV, 1 81

Syrian leaders e.g. the Grand Masters of the Hospitallers, and the Templars, as distinct from the princes of Europe.

22 [the Enemy, the Devil]

31 gathering notes, the calls to assemble, each army under its own standard

one of them, Edith

34, avouched, declared O F *avocher*—Lat. *vocare*, to call

35 moderator, president, the person who presides over an assembly and preserves order, etc,

36 the dog, Scatti's great fondness for the canine species is again apparent in this passage as elsewhere

[peacock robes, gay dress]

washes, liquid preparations

pawn, pledge

[the finger of God was in it It was by God's will that the villainy was discovered]

[in thine own land, etc On the 8th October 1361, there took place on the 'Île Notre Dame' (the Island of our Lady) at Paris, a combat which both illustrates strikingly the maxim and ideas of that age, and is perhaps the most singular instance on record of the appeals to the 'the judgments of God' in criminal cases A French gentleman, when travelling, was murdered and buried underneath a tree His dog remained beside the grave until forced away by hunger He then went to the house of a friend of his master and howled piteously to announce his loss After being fed he renewed his cries and induced his master's friend to accompany him to the tree On digging up the spot at which the dog scratched, the corpse was discovered, but the murder remained for a while undetected Sometime afterwards the dog happened to see the Chevalier

Macaire flew at his throat and had to be forcibly torn away. Whenever he met the Chevalier he repeated his conduct and it was remembered that Macaire had borne great enmity towards his master. The king of France hearing rumours of this ordered the dog to be brought before him. When the animal recognized Macaire among the courtiers he rushed to seize him. At length the king decided that a duel between the dog and Macaire should determine the case. A place was marked off in the 'Ile Notre Dame,' Macaire was armed with a large stick, and the dog was given an empty cask for his protection. They fought, and at last the dog seized Macaire by the throat and brought him down. Hereupon he confessed his crime before the king and his court.]

appellant and defendant. The challenger and the person challenged were respectively so called, the former as appealing, to God.

Paras 37—50.

37 one. predecessors, the duel occurred in 1371, or 140 years after, in the reign of John II., one of Philip's successors. An anachronism.

[there lies our glove. The king throws down his gauntlet as a challenge. This was an ancient chivalrous usage. The challenger threw down his glove or Gauntlet, the challenged, unless he wished to be stigmatized as a coward, took it up and kept it until the quarrel had been decided in the lists.]

[we appeal him to the combat. I, the king, challenged him to meet me in single combat. *Appeal*, French *appeler*, to call. The appeal to arms was an alternative for the trial by ordeal or by compurgators, it was appointed by traditionary usage from the earliest periods of Germanic history.]

mate, match

40 the sword and buckler. The 'sword' is an *offensive*, the buckler a *defensive*, weapon. In calling Richard 'the sword and buckler of Christendom' Philip means that he was at once the victorious leader and the powerful protector of the Christian-hosts.]

41 **proveditore**, an officer whose duties consist in looking after the supplies of an army. This was the 'little old man' referred to a previous para.

[bezants. See Ch. xv. 44.]

42 [think only as if. Bad English. Better, 'think no more of it than if, &c.]

[with the bar sinister. Indicative of his illegitimacy.] In heraldry a bar or horizontal band was drawn across the escutcheon from left to right (Lat. *sinister*, left-handed) dividing the surface into two parts. It is a popular, but erroneous idea that it indicates illegitimacy.

[marmozet, a kind of monkey.] Here, an insignificant little creature. F. *marmouset*, a little grotesque figure. The name is applied to an American monkey, and is therefore an anachronism.

[of Woodstock 'Long-sword' was the son of 'Fair' Rosamond of Woodstock, celebrated for her amours with Henry II. See the beginning of the Chapter]

adopt, take it up as his own—a case of adoption.

[to stand godfather, &c to back up, to maintain A child's godfather is one whose duty it is to watch over him and to see that he is properly brought up]

impeaches, challenges.

45 oversight grounds, insignificant reasons

46 [my words shall never do my thoughts so much injury I think Conrad guilty, and I will not do such violence to my thoughts as to recall my accusation]

47 since my rank etc. The king of France was superior in rank to the princes assembled and was therefore entitled to act as arbiter or umpire

make faction, divide themselves into parties

48 fulfilled, literally, filled full.

50 [as the Psalmist hath it, as the Psalmist (David) says See Psalm, xxii 20] "Deliver my soul from the sword," my darling from the power of the dog" Dog here means the wicked.

Paras 51-71.

51. [thou An expressive apostrophe Thou 'fool,' probably]

[There is a revealing demon abroad Various events were happening to show Conrad and the Grand Master that their most secret counsels were being brought to light It seemed to the Marquis, conscious of his guilt, that some demon or other was making it his business to reveal their plots]

[Feriaturo Leo. Latin Let the Lion be stricken These words seem to have been one of the mottoes of the religious order of the Knights Templars. The Lion referred to in the motto was doubtless "our adversary, the devil, (who) as a roaring lion, walketh about, seeking whom he may devour" (1 Peter, v 8) It was the religious duty of the Grand Master of the Templars to crush the devil and his works, he desired (see Ch x para 38) to act in the same way with the Lion-king, Richard Conrad hints to him that this secret purpose of his may perhaps be brought to light, as his own theft of the banner had already been]

52. stand the brunt etc?, will actually engage in combat (and thus prove yourself to be guilty)? brunt, shock.

54. sat so heavy on him, caused him so much dissatisfaction and uneasiness

[the chuckling delight of Austria, the intense yet quiet delight of the Duke of Austria,—a chuckling noise is a sort of suppressed laughing sound]

breaches Zion, dissensions among the Crusaders.

57 pole-axe, an axe fixed to a pole or long handle Here used contemptuously for Richard's battle-axe

59 [your nooning, noon-day meal; now called *luncheon*. 'Nooning' and 'munchion' are obsolete.]

[right Nierenstein, first-rate hock] The Madras wine merchants incorrectly advertise this wine as *neirstein* or *nierstein*. *Nierenstein* is a town in Rhenish Prussia; a very small place situated on the Rhine *right*. The full expression is 'right good,' i.e., very good, first-rate]

64 [would be glad (if) he was. This ellipsis of 'if' is not permissible]

65 [that is a drawn cast, &c., those words were somewhat ambiguous and do not count, just as an even-throw of the dice does not count]

66 [over-dexterous in the tilt yard More skilful than others in the lists.]

67 [woodcock of my side, fellow simpleton. *Woodcocks* are birds with a very stupid look. The usage of the name of the bird to imply a simpleton is to be found in the Elizabethan poets, but is now obsolete Cf —

"O this woodcock what an ass it is."

—*Taming of the Shrew*, Act, 1, Sc. 11]

68 [something oblivious, can hardly remember.]

69 [mark it to thy credit. All the Duke of Austria's folly the 'jester' counted to his own credit, anything that had a show of wisdom in it went to the credit of the 'sayer of sayings']

71. [out upon it! For shame! 'O fie.' See note on Ch. viii 24]

dotage of folly, extreme folly.

✓ of winning the game by it. "Before this last speech of the Archduke's was put to the jester's credit, he had one point certain (para 67), in his favour, and the *spruch sprecher* one doubtful point (para 69) so that if the game went no further, it would depend on the Archduke's conduct in regard to the wine whether the jester won the game, or it was declared a "drawn game" But the last speech decided the game in the jester's favour, for, whether the second speech counted for the one or the other, the jester had two points certain, while the *spruch sprecher* could not possibly get more than one, and he might not get even that, so that, their scores would stand as 2-1, or as 3-0, and in either case the game would be the jester's" (*Sheppard*.)

CHAPTER XXV

ANALYSIS

[Richard returns to his tent and commands the Nubian to be brought before him. The king commends his sagacity with regard to the Marquis and desires him to go to Saladin bearing a letter asking his assistance for the ensuing combat. The Nubian being sent to Berengaria's tent with Sir Henry Neville endures

great mental suffering at the thought of seeing and being seen by the lady of his love in his present servile dress. Sir Henry is admitted to the queen's presence and delivers the king's message. The Nubian is conducted to Edith and gives her Saladin's letter which she treats with the utmost contempt. She severely upbraids the disguised knight who remains stupidified after she leaves the tent, until recalled to his senses by Sir Henry Neville. They retrace their steps to Richard's tent, where they find a party of horsemen just arrived.]

Motto: [Yet this inconsistency, &c. Not only is the motto at the head of this chapter assigned to the wrong author but the lines themselves are misquoted. They are by Love lace (1618—1658) and are from a poem to 'Lucasta—Going to the wars.' They run thus —

"Yet this inconstancy is such
As you too shall adore,
I could not love you, dear, so much
Loved I not honour more."

The Montrose to whom the lines are assigned was Lovelace's contemporary and wrote a beautiful little poem, entitled 'My Dear and only love,' of which the last verse but one is well-known and runs as follows:—

"But if thou wilt prove faithful then,
And constant of thy word,
I'll make thee glorious by my pen,
And famous by my sword"]

this inconstancy which you complain of,
thou too shalt adore, you also will admire.

PARAS 1-20.

2. [canst, knowest. Cf. Chaucer, *The Miller's Tale* —

"That note but oonlp his bileeve *can*"

"Can," "ken," and "cunning," are all closely connected.]

[thou hast started, &c. The king was very fond of hunting and constantly uses metaphors taken from the chase. The "game" alluded to is Conrad by his being 'brought to bay,' the king means that he has now to face the serious accusations made against him and to prove his innocence in the lists.]

Tristrem Or Tristram. He was the celebrated hero, whose love for the fair Isoude, Ysulte or Isolt (Tennyson) is the subject of the *Roman de Tristan*. Chaucer in his "Complaynte of a Loveres Lyfe," speaks of "trewe Tristran." Tennyson in one of his latest *Idylls* has various allusions to Tristram's supposed skill in and love of the chase,—witness the following passage —

"But thro' the slowly-mellowing avenues
And solitary passes of the wood
Rode Tristram toward Lyonesse and the west.
Before him fled the face of Queen Isolt
With ruby-circled neck, but evermore
Past, as a rustle or a twitter in the wood
Made dull his inner, keen his outer eye

*For all that walk'd or crept, or perched, or flew,
Anon the face, as, when a gust hath blown,
Unruffling waters re-collect the shape
Of one that in them sees himself, return'd;
But at the slot, or缝mets of a deer,
Or ev'n a fall'n feather, vanish'd again.'"*

[he must be brought down at force, Conrad must be put to the trial by combat and defeated. at force, by force forcibly This use of *at* is Shakespearian]

deed of chivalry, the combat.

respects, considerations. concur, join

* love of truth . . . honour, maintenance of justice and the increase of his own honour

4. [dogged, stubborn, rough]

[all on fire, inflamed with an eager desire]

5 [genuflection Lat. *genu*, the knee, and *flectere*, to bend. A bending of the knees in token of reverence.]

7. abortive, fruitless.

8 [why lo you there! Just see now 'Why' is a mere colloquial expletive]

9. [presently See Ch. viii, para. 68]

drawn out etc. This torture was commonly practised in the middle ages. The Jews were often subjected to it when extorting money from them.

purileous, neighbouring places, environs.

15 resentment me, that he is very angry with me.

which is his pride, which he is so proud of

heady, hasty, violent.

took a royal prize etc. At tournaments it was customary for the most beautiful lady present, who was called the Queen of Beauty, to bestow prizes on the victors.

servile habit, the garb of a slave.

17. too well remembered Because he had been there when the dwarf deceived him, and the attendant disgrace had stamped it indelibly on his memory.

18 blubber lips, thick and protruding lips *Blubber blabber*, etc. are extensions of *bleb*, *blob* they contain the root idea of 'puffed-up,' and are formed in imitation of the sound of the blubbing or foaming of a liquid

20 bow of cupid. Cupid, the god of love, is represented with a bow and arrows. Cupid's dart or arrow is a synonym for love

Paras. 21-46

21 I am created to obey, I live to obey, am ever prompt to obey

[so you will bear me out with, provided that you protect me from the king's wrath.]

[debonair, courteous, well mannered Fr. *de bon air*, of a good mien]

24 hardly, with difficulty.

26. Royal sport, grand or capital sport.

prelate of St. Jude says A Biblical expression

28 [a bird of the air will carry the matter. See *Ecclesiastes*, x. 20 "For a bird of the air shall carry the voice, and that which hath wings shall tell the matter"]

[canvas walls, the partitions of the tent]

29 In profile, showing a side view of the face

32 I marked you, etc, We were told in a previous Chapter that "one of the ladies had swooned" This was Edith who had recognized Sir Kenneth

grace, confer favours on

34 [in very deed, etc., really, as well as apparently]

38 deprecating her displeasure, praying that she might not feel offended

42. [jongleur French A juggler, mountebank]

[deft a transmutation, clever, or dexterous, a change of form]

[legerdemain, literally, *light of hand*; sleight of hand, juggling]

[zechins, sequins (It. *Zecchino*, derived from *zecca*, a mint.)

The gold pieces of Venice were originally so called; afterwards the name was extended to other gold coins in use in the Mediterranean, as those of the Pope, the Sultan, Florence, and Genoa]

[bezants, gold coins struck at Byzantium (Constantinople), they varied in weight and in value Bezants appear to have been current in England from the tenth century to the time of Edward III. Some of them weighed about twenty grains. According to Camden, a piece of gold which was anciently offered by the king on high festivals was called a bizantine, and valued at £15. There were also white, or silver, bezants.]

[doits, small pieces of money in the low countries, called in Dutch *duyt*, of the value of a farthing]

[maravedies, small Spanish coins, of the value of a farthing.

The meaning of the passage is simply—His juggling can convert gold into copper]

scourge tongue, a sound whipping from him shall make you talk.

dust kissing, abject, one who falls and bows down to the ground in homage

43 shoot, rush away from him

46 engagement, pledge

CHAPTER XXVI

ANALYSIS.

[The arrival of Blondel in the camp, His joyous reception by the king. De Vaux craves and is granted a brief audience. Banter between the king and De Vaux 'A hall' is called. Blondel's song of 'The Bloody Vest.' a brief discussion upon the measure of it The song meets with high approval. The king and Edith discuss Saladin's proposal for her hand]

Motto.—Swain, lover A poetical term.

And those that loved etc., those who loved the dead must also in their turn die 'and join them never to part again. fired, roused by intense emotion

Paras. 1-10.

1 Gratulation, welcome and joyous greeting

2. a landmark . . . upon, a mark or sign which guides me in the formation of the ranks of my soldiers

blows anon, hard fighting

3 had we fought, etc, had you not participated in the fight, I would have expected to hear that you had hanged yourself through disappointment.

3 [the death of an apostate Of Judas Iscariot, the false Apostle. After he had betrayed Christ, "he departed and went and hanged himself" (*Matthew*, xxvii 5)—on an elder-tree, as was supposed of—

"O, it's an old state interlude device, no, I'll give your names myself, look you, he shall be your Judas, and you shall be his elder-tree to hang on" Ben Jonson, *Every Man out of his Humour* Act iv Sc iv]

respects, concerns

saving your pleasure, without intending offence

4 [bonnet. Scotch for 'cap']

6. Blondel de Nesle, a French minstrel of whom little is known, save that he was a favourite of Richard I [The following is a somewhat lengthy but interesting account of Richard's captivity and Blondel's rescue of him—"The Englishmen were more than a whole yeare without hearing any tydings of their King, or in what place he was kept prisoner. He had trained up in his court a Ruiner or Minstrill, called Blondell de Nesle, who being so long without the sight of his Lord, his life seemed wearisome to him, and he become confounded with melancholly Knowne it was that he came backe from the Holy Land, but none could tell in what countrey he arrived Whereupon, this Blondel, resolved to make search for him in many countries, but he would heare some newes of him; after expence of divers dayes in travaile, he came to a towne (by good hap) neere to the castell where his maister King Richard was kept. Of his host he demanded to whom the castell appertained, and the host told him that it belonged to the

Duke of Austria. Then he enquired whether there were any prisoners therein detained or no, for alwayes he made such secret questionings wheresoever he came. And the hoste gave answer, there was one onely prisoner, but he knew not what he was, and yet he had bin detained there more than the space of a year. When Blondel heard this, he wrought such meanes, that he became acquainted with them of the castell, as minstrels doe easily win acquaintance anywhere, but see the King he could not, neither understand that it was he. One day he sat directly before a window of the castell, where King Richard was kept prisoner, and began to sing a song in French which King Richard and Blondel had sometime composed together. When King Richard heard the song he knew it was Blondel that sung it, and when Blondel paused at halfe of the song, the King began the other half and completed it. Thus Blondel won knowledge of the King his maister, and returning home into England, made the Barons of the countrie acquainted where the Kings was." This happened about the year 1193"—Percy's *Reliques*. See also *Warton's History of English Poetry*, Sec. iii.]

rates, values.

my gentle master master in the *joyeuse science* of which Richard was a pupil.

land of the lyre, France.

anything fresh, any new compositions

[the minstrels of Normandy The Normans were so early distinguished for their minstrel-talents, that an eminent French writer makes no scruple to refer to them the origin of all modern poetry, and shows that they were celebrated for their songs near a century before the Troubadours (*trouveurs*) of Provence, who are supposed to have led the way to the poets of Italy, France, and Spain.]

been busy composing lays.

7 Something some compositions.

9 waxes, grows. A. S. *weaxan*, to become

10 [Not a whit. As *not* = no with = naught (*i.e.*, not a whit), '*not* a whit' is pleonastic.]

of a moment, done in a few seconds.

Paras 11-29

12 dulness and obstinacy are characteristic of the mule {a hall--a hall The ancient cry to make room for a dance or pageant. Cf

"The monarch lightly turned away,
And to his nobles loud did call,

"Lords, to the dance, hall!—a hall!"

—*Marmion*, C v Stz xvii.]

{*tabouret* French. Not the 'tabour' or 'tambourin' but the 'stool' the harper's seat.]

{soft An obsolete colloquialism equivalent to the modern, 'Stop a bit.]

damaged, out of tune

13. [list, desire. The word is generally used, as a verb by the old writers. It would be difficult to find another instance of it used, as a noun and meaning *desire*. Chaucer so uses it but with the meaning of 'pleasure']

tickled by the music. Not being of a musical nature De Vaux can only describe music in these terms.

15 setting leaving.

think upon an ass: because he thinks minstrels are little better than asses. De Vaux expresses this without actually calling minstrels asses.

16 [a guild brother. 'Guild' is from the A. S. *gildan*, to pay, said to be derived from payments made by a member of a 'guild' or association, on admission. Under Richard I, the minstrel profession seems to have acquired additional splendour. Richard, who was the great hero of chivalry, was also the distinguished patron of poets and minstrels. He was himself of their number, and some of his poems are extant"—*The Reliques*]

18 ill-conditioned, bad humoured.

be unloaded: of the despatches you bear

[thou may'st get thee to thy litter. A course way of saying 'you may go to bed.']

budget, in its former sense of 'wallet,' 'a little trunk' The modern meaning is secondary and derived.

[fraught From 'freight']

22. King Isaac See note on Chapter XVI para, 18.

long-saved Cyprus, long-kept wine, made in the island of Cyprus. Wine is the staple product of the island. All the valuable kinds are *white*. The red is only used as a country drink.]

[Famagosta, a seaport town of Cyprus.]

fill to, fill your flagons and drink to

than horse hair. The bows by which stringed instruments are usually played are composed of horse hair stretched on a rod wire, the cords of a harp.

24 [digest that quip of the mule, get over my joke about your being like a mule (see para. 12 above)]

Wash it.. flagon, swallow down a flagon of wine filled to the brim, and forget it

25 [So, that's right. Well pull'd, you have taken a good deep draught.]

encounter of wit.

[glee. A S. *gligg*, music, song. The Anglo-Saxon and primary English name for a minstrel was 'gleeman']

[achieved the great Romance of King Arthur, finished the 'historical ditty' of King Arthur]

26 [our consort. The queen.

[thou hast let Neville come between the wind, &c. A nautical metaphor. 'Neville has forestalled you']

29. at a season, at times

weighs less etc., being of lighter weight he can ride quicker.
He is unwilling to bestow unqualified praise on others in this matter

Paras 30-34.

30 not a word etc It should be remembered that Sir Kenneth was present. Moreover, Edith was coming with the Queen

[whom the King . . honour. *Esther*, VI 6] "What shall be done unto him whom the King delighteth to honour?" something, somewhat.

31 pliqued, displeased through wounded vanity
to take our worth etc., to have a high opinion of us on hearsay and without evidence

32 proper, peculiar. A hit at the King who had unjustly suspected her conduct as regards the Scot

33 turning so pale because she found he had heard her remark.

a lady's swoon When ladies faint smelling salts etc are administered to revive them

the argument, the story on which the poem was founded

34. [Yeomen. The usual derivation is A S. *gemæne* common, it seems doubtful, however, whether it is not from the A S *guma*, a man, hence, like the Lat *homo*, a feudal retainer]

bow is broken, thy proficiency in the art is gone

34. her returning colour, her palor giving place to her natural colour

grace, add beauty to

recitative, a kind of musical recitation, in which there is no special music, and in which the tones of the voice resemble declamation.

[of yore, formerly long ago A S *geara*]

to prelude, to play the introductory notes

mellow, soft and rich

so absolutely . taste, so perfectly modulated in accordance with the most delicate discernment of what was proper or otherwise

appropriate summons "It is is , almost constantly insinuated that the Romance was to be chanted or recited to a large and festive society, and in some part or other of the piece, generally at the opening, there is a request of attention on the part of the performer, and hence the periphrastical 'Lythe and listen, lordlings free,' which in those or equivalent words forms the introduction to so many Romances." (Scott, *Essay on Romance*)

THE BLOODY VEST

[The annals of Chivalry abound with stories of cruel and cold fair ones, who subjected their lovers to extremes of danger, in hopes that they might get rid of their address, but were upon their unexpected success, caught in their own snare, and,

as ladies who would not have their name made the theme of reproach by every minstrel, compelled to recompense the deeds which their champion had achieved in their name. There are instances in which the lover used his right of reprisals with some rigour, as in the well known *fabliau* of the three knights and the shift, in which a lady proposes to her three lovers, successively, the task of entering, unarmed, into the melee of a tournament, arrayed only in one of her shifts. The perilous proposal is declined by two of the knights and accepted by the third, who thrusts himself, in the unprotected state required, into all the hazards of the tournament, sustains many wounds, and carries off the prize of the day. On the next day the husband of the lady (for she was married) was to give a superb banquet to the knights and nobles who had attended the tourney. The wounded victor sends the shift back to its owner with his request, that she would wear it over her rich dress on this solemn occasion, soiled and torn as it was, and stained all over with the blood of its late wearer. The lady did not hesitate to comply, declaring, that she regarded this shift, stained with the blood of her "fair friend as more precious than if it were of the most costly materials." Jaques de Basin, the minstrel, who relates this curious tale is at a loss to say whether the palm of true love should be given to the knight or to the lady on this remarkable occasion. The husband, he assures us, had the good sense to seem to perceive nothing uncommon in the singular vestment with which his lady was attired, and the rest of the good company highly admired her courageous requital of the knight's gallantry.—Scott's *Essay on Chivalry*]

[vest, garment]

1 [Benevent, Benevento in Italy]

2 [bent, long grass] 4 Baptist St. John the Baptist. See note on Chapter XVIII para, 84. eve, i.e. 24th June. The eve of St. John's day was a festival of great rejoicing in the Christian Church in the Middle Ages, in keeping with the prophecy that many shall rejoice at his birth. Plays and pageants and other sports were indulged in. 5 Lincoln green. Lincoln was formerly celebrated for its green cloth. Spling gent, a youth of gentle blood. 9 [fared, gone]

12 Care, trouble 17 bent his head etc., as a mark of reverence

24 hie, high (sarchaic) 26. [louted, A.S. bowed, did obeisance]

28 [Weed, A.S. *woed*, a garment, Cf. the phrase 'widow's weeds']

night-gear, night gown 29 [For, instead of] Kirtle, short jacket. A.S. = an outer garment 31 as thy wont is, as you usually do 36 I deem myself greatly honoured in being ordered by my lady to do this gallant deed 38 vail, lower. 39 bear me, acquit myself 40 [fyte, A.S. a division of a poem, part of a ballad, "being so much as is said without a break or stop"]

Paras. 35-46.

35. measure, metre of the poem or song.
unawares, suddenly

36 quickset, living, composed of growing plants.

✓ 38 [these rattling, rolling Alexandrines, verses of twelve or thirteen syllables, divided into two parts, between the sixth and seventh syllable, so called because they were first employed in a metrical romance of *Alexander the Great*. The final line of the Spenserian stanza is always an Alexandrine. Thus Pope says —

“A needless Alexandrine ends the song

Which like a wounded snake || drags its slow length along”

38 licensed, permissible by the rules of poetry.

39 [sidelong amble. The ‘amble’ is a peculiar kind of pace in which a horse’s two legs of the same side move at the same time]

fiery, very strong

[Chios wine. Scio, i.e., Chios was celebrated for its wine which was among the best known to the ancients. Cf

“Leave battles to the Turkish hordes,

And shed the blood of Scio’s vine.”—Byron, *The Isles of Greece*]

new-fangled, newly-devised Corr. fr. Mid E. *newefangel*,—*new*, and the root of *fang*, thus meaning ‘ready to seize’

✓ 43 [iron-bracelets A periphrasis for ‘fetters.’]

45 get bad habits of self-opinion, become self-opinionated.

[on with, proceed with Cf

“On with the dance let joy be unconfined.”

—Byron, *Childe Harold’s Pilgrimage* Ch III, Sta. xxii]

new model, reconstruct as to metre etc.

[Fytte second, the second part. The metre is changed and resembles that of Lady Heron’s song, “Lochinvar.”—*Marmion*, C. v, St. xii]

Line 1. [The Baptist’s fair morrow, the feast of St. John the Baptist Matt iii 1-6] 3 staves, lances 6 peers, equals,

8 [boune, Made ready, prepared for Icelandic *bunn*, pp. of *bua*, to prepare Scott constantly uses this word Cf—

“To morrow’s noon

Will see them here for battle boune”

Lady of the Lake, Ch IV, St. viii]

11 trow, know 14. [warder, truncheon, leading-staff]

17 the feast etc. It was usual after the combats in the lists

were concluded, to celebrate high mass, which was followed by

a banquet as a fitting close of the day 23 [ween, opine, sup-

pose A. S. *wenan*, to suppose.] 36 by shame etc., it has not

been disgraced by any shameful conduct, though it is red with

blood. 39 [church and chamber, &c., I will show by be-

coming his wife] 42 minster, church Not now used except

with its compounds 44. [Purple and pall An old ballad

phrase for 'purple robes.' Cf. Spencer's F Q I vii. 16 The *purple pallium* was, among the Romans, a mark of high rank. 'Pallia' were generally worn by women, but "men also displayed their fondness for dress by adopting in these respects the female costume. Thus Alcibiades was distinguished by his *purple pallium* which trailed upon the ground." 45 [eke, Adverb, meaning 'also' A. S. *eac*, Ger. *auch* The verb *eke* Ch xxvii. 48, is from the A. S. *ecan*, to add] dine, dinner (Scotch). 46. knelt etc See note on Ch xi para. 7. 48. [wimple, generally, 'a covering for the neck,' 'a veil,' here, the 'night-gear'] 49 think, imagine 54. with thy hand, by marrying him thou hast spilt, *i e* hast been the cause of spilling 61 [brooks. A. S. *brucan*, to enjoy, cognate with Lat *frui*, *fructus*, O E *brouke*, 'to enjoy, but afterwards, 'to endure,' 'to brook'] 63. [light will she reckon, little will she care.] rent, revenue

Paras. 47-68.

47 distinguish, to bestow a token of distinction or favour upon

49 kindness of the kinsman etc The lay had been suggested by the king (see para. 33) and as it seemed so appropriate to the case of Sir Kenneth and Edith, the princess naturally felt angered that the matter should have been thus prominently alluded to

wayward, wilful.

50 [waned, faded. A. S. *wanian*, *wana*, want]

51 accept of his arm It is usual when a gentleman and lady walk together, for the gentleman to give his arm to his companion to lean upon Edith apparently did not at first desire to accept the king's arm as she was offended with him

51 falling from, from forsaking

[by composition, by arrangement] a woman, Edith

lay my spear See note on para 2 of Ch I.

[coz, a familiar abbreviation for 'cousin']

53 [with misery . . . misbelief, with a poor wretched Christian than with an infidel]

54 [Shall I say with slavery? By this the King insinuates that she is still thinking of Sir Kenneth, whom he had given to the Hakim]

55 grossly, coarsely

slavery. despised, one could feel compassion for a man who is a slave physically, but when a man becomes abject in mind and spirit he is fit only to be despised

57. proffered . . . chalice, = Offered to me by one who is wealthy and great. The allusion is to Saladin. A *chalice* is a cup or bowl, now only used of the communion cup in a Christian Church Gk *kylix*, a cup

58 shut not . opens, frustrate something that God brings about, act contrary to the will of God.

with a powerful enemy. This was in reality the king of Scotland, as will be seen later, but the Hermit misinterpreted the meaning and thought it was Saladin

58. [the sons of Ishmael, the Arabs. See note on Ch. 1. para 26.]

59 [I have heard Saracens into Spain. Cf —
 "What I will Don Roderick here till morning stay
 To wear in shrift and prayer the night away?
 And are his hours in such dull penance past
 For fair Florinda's plunder'd charms to pay?"

The Vision of Don Roderick, St. iii

Almost all the Spanish historians, as well as the voice of tradition, ascribe the invasion of the Moors to the forcible violation committed by Roderick upon Florinda, called by the Moors, Caba or Cava. She was the daughter of Count Julian, one of the Gothic monarch's principal lieutenants, who, when the crime was perpetrated, was engaged in the defence of Ceuta against the Moors. In his indignation at the ingratitude of his sovereign, and the dishonour of his daughter Count Julian forgot the duties of a Christian and a patriot, and, forming an alliance with Musa, then the Caliph's lieutenant in Africa, he countenanced the invasion of Spain by a body of Saracens and Africans, commanded by the celebrated Tarik, the issue of which was the defeat and death of Roderick, and the occupation of almost the whole Peninsula by the Moors — Scott's note in 'oco']

61 [a Christian sacrament, Marriage Protestant Christians have only two sacraments, 'Baptism and the Lord's Supper,' Roman Catholics have seven of which marriage is one.]

cannot bind Saladin being a Mohommedan would not consider himself bound by the Christian marriage vow

62 dependent condition This reference to Edith's condition was very ungenerous, indelicate, and unchivalrous

64. unhorsed me A metaphor borrowed from the 'tiltyard' The meaning is 'defeated me'

66 [this new battle of the Standard The battle of North-Allerton (1138) was called the battle of the Standard, from a high crucifix erected by the English on a waggon and carried along with the army as a military ensign. The king alludes in a jocular sort of way to the loss of his *Standard*. the cause of the combat that was about to take place]

[wild, exceedingly anxious]

dare be sworn am bold enough to take an Oath

[not a feather of you, not one of you ladies]

with thy lip, by giving me a kiss

68 [by peep of day, at day break]

CHAPTER XXVII.

ANALYSIS.

[The Princes of the Crusade announce to Richard their determination to give up the enterprise. Richard's chagrin. An envoy from Saladin arrives bringing his consent to provide 'a fair field' and every convenience for the 'ordeal by combat.' The Diamond of the Desert is the place selected. The king and the various personages interested start for the oasis with small, but picked bands of followers. Some slight alarm is created by their wild reception on arrival at Saladin's camp. The Soldan and Richard meet and exchange courtesies. At the former's request the latter exhibits his great strength by severing the steel handle of a mace at one blow. Saladin performs a feat of much nicety by dividing a cushion with a stroke of his scimitar. He discloses himself to Richard as the Hakim. They talk about Sir Kenneth and Edith. . . The Omrah has an interview with Richard to arrange the preliminaries of the combat. Conversations between the king and De Vaux, and the king and Edith, about Sir Kenneth]

Motto :—[*Tecbir*, "A verb active of the second conjugation, from *kabbara* which signifies saying *allah acbar*, God is most mighty."—Ockley]

shout of onset, battle-cry acclaim, shouting
challenge, demand as a right they are entitled to on account of their bravery

[**'The Siege of Damascus'** A poem (1720) by Hughes (1677—1720)] John Hughes was a poet and essayist, he published *The Peace of Ryswick* (1697), *The Court of Neptune* (1699), and other poems. *The Siege of Damascus* is a drama. He contributed some papers to *The Tatler*, *The Guardian*, and *The Spectator*.

Paras. 1-15

too explicit to be misunderstood, expressed in such clear and definite terms as to remove all doubt as to the meaning
manifesto, a public declaration

no modified terms, in blunt unmistakable language.

2 so wise a king Henry II "was a man of very great ability, thoroughly versed in the arts of war and diplomacy, and a determined enforcer of the law" (*Ransome*)

colour, plausible pretext foibles, shortcomings

4. [Hadgi The Hadj is the Mahommedan pilgrimage to Mecca and Medina, whence Hadji, a pilgrim, or one who has performed this pilgrimage, Hedjaz is the Holy Land where these cities are situated. By far the most authentic description of the pilgrimage is that of Burckhardt, who performed it, in the guise of a Mahommedan, in 1814]

Hashem There were two branches of the tribe of Koréish in Mecca named the Omiades, descendants of Omiā, the grand

son of Abdmenaf, and the Hashemites, the descendants of Hashem, the younger son of Abdmenaf

a green turban. Green was the colour of the Hashemites; we therefore find the Fatimite Caliphs of Cairo having a green standard. Black was the colour of the Omiades and the standard of the Omiad and the Abbaside caliphs of Bagdad was black. Saladin was of the latter faction.

quaff a blithe flagon, drink off a jolly cup of wine.
when secrecy, etc., when he could do so in secret and thus avoid scandal.

5 persons of consideration, persons of importance assist nt, a Gallicism for 'be present at,' solemnity, solemn ceremony: as the judicial combat was reckoned to be.

6 practice. . . principles, his conduct was in keeping with his principles.

[Mirglip. This name is one of the small 'curiosities of literature. It is simply the word *Pilgrim* inverted. See *Tales of the Genii*]

8 in charity, kindly disposed

8 [litter, palanquin See a totally different meaning of the word. Ch. xxiii 18]

howling wilderness. A Biblical expression. *Deuteronomy xxxii 10*

9 Alla hu See note on *lelies*, Ch ix para. 39
shoots down the wind, flies swiftly in the direction the wind is blowing This adds to its speed

11 appointed ground, proper place assigned to him
[ever and anon An idiom From time to time, every now and then]

12. stand with, etc., be in keeping with, etc., would it please you.

[prick forward See note or Ch VI 35]

cymbal-tossers, cymbal players.

15 pomegranates The Mahomedans borrowed this device from the Jews who used it largely for ornamental purposes. The crowns of the pillars of Solomon's temple had pomegranates, also the priest's ephod

Paras 16-41,

16. writhed, having a twisted appearance

16 [the red spot was on Richard's brow, Richard's face flushed with anger]

17 take some order, make some preparations as regards.

20 phalanx, a body of troops drawn up in rank and file close and deep, a compact body of men

lost his saddle, was thrown off his horse.

21 neucleus, kernel, centre. Lat. *nux*, a nut.

Irregulars, soldiers mustered for the occasion of war, but not of the standing army, who are called 'regulars.'

long and deep, composed of numerous ranks.

Damascene, made at Damascus, which was once famous for its swords.

22 on whose brow . a king, whose appearance and bearing indicated he was a king

Sea of Light. Cp the Kohinoor, or Mountain of Light.

jewels of the English crown, the 'regalia' of Britain

23 more intently curious Because Richard believed he saw him for the first time. whereas Saladin, disguised as the Hakim, had already seen Richard.

a title, a right by reason of his position.

24. [with the terrors. . . . stills her child See note, Ch vi 19]

25 [Halcks "One of these *Hykes* is usually six yards long and five or six feet broad, serving the Arab for a complete dress in the day, and for his bed and covering in the night. It is a loose but troublesome kind of garment, being frequently disconcerted and falling upon the ground, so that the person who wears it is every moment obliged to tuck it up, and fold it anew about his body."—Shaw Quoted in Southey's *Notes*]

27 In English He wished only Richard to understand what he said.

House of Peers There was no House of Peers, as such, in Richard I.'s time. The Great Council of the nation was composed of one assembly which, though it theoretically included all free men, was in reality an assembly of the great barons.

Westminster Hall The Westminster Hall of that time was built by William Rufus

30 They will not fear. encounter, they will not be afraid to use their weapons (their beauty) at closer quarters,—come up to where they are.

33 To what purpose? What is the use?

like water to fire . an extinguisher

38 in his presence, in the presence of one whose opinion I prize so highly

39 **hedging-bill**, a hooked knife used for trimming hedges.

41 **jackanapes**, monkey For, *Jack on apes*, i e, Jack of apes.

reaping-hook. He calls it a sickle, in contempt.

Paras. 42-73.

42. [be not so broad, do not speak your mind in such plain language. be less plain spoken]

44. [the **Excalibur** of King Arthur Excalibur was the celebrated sword of the British king, Arthur, said to have come into the possession of king Richard, and to have been given by him, as a present of inestimable value, to Tancred, king of Sicily Cf—

"For thee from Britain's distant coast,

Lo Richard leads his faithful host.

Aloft in his heroic hand

Blazing like the beacon's brand,

O'er the far affrighted fields

Resistless Kaliburn he wields."—Warton.

Also, Cf.—"Thou therefore take my brand Excalibur," and the whole of the rest of Tennyson's poem entitled 'Morte d'Arthur' The famous sword, also called Caliburn, was drawn by Arthur out of a stone in which it had been miraculously inserted, and from which no other man could draw it This was the sign that he was the rightful king, and he was accordingly so proclaimed The golden letters on the sword shone so brightly as to dazzle all his enemies. According to the English metrical romance of 'Merlin,' the inscription on it was,

'Ich a my hote (called) Escalibore,

Unto a king a fair tresore,'

And it is added, in explanation.—

"On Inglish (in English) is this writing

Kerve steel and yren and al thing"

Other famous swords are likewise known by name, Charlemagne's was called *Joyeuse*, Rolands's *Durindana*, Oliver's *Alla Clara*, and St George's *Ascalon*"—Skeat. To which we may add the *Gid's Tizon*]

45 meandering, winding and turning. From the river Meander in Phrygia, which has a devious course.

fall asunder, separate into two portions or pieces.

46 [gramarye, magic, witchcraft.]

48 sleight, dexterity. eke out, make up by.

53 [the tattered robe makes not always the dervisch.—An adaptation of 'Cucullus non facit monachum' (Lat) The cowl does not make the monk Cf "The beard does not make the philosopher"]

55- stanchied, made to stop flowing. The sense is—unless he was able to remove the stains on his honour

59 confess my person, confess who I am

62 crossed wishes, conflicted with your desires (to marry Edith)

65 salute the hem, kiss the hem

entreated, treated Archaic.

66 Grecian slaves These were Christians.

Omrah, prince or noble A form of *emir*.

[Shiraz. "Of all the cities of Persia, none gave birth to finer poets than Shiraz, which has been called the Athens of the East. This classic city was so fertile in luxuries of every kind as to give occasion to a popular saying, that 'if Mohammed had tasted the pleasures of Shiraz, he would have begged of Allah to make him immortal there' This was the native city of Saadi, who flourished in the end of the twelfth and beginning of the thirteenth century, and who is considered the greatest of Persian poets after Ferdusi"—Chambers' *Repository*]

67 lightener . . heart. "Wine that maketh glad the heart of man" Psalm civ 15

like chaff, etc., as uselessly or worthlessly as chaff that is blown away by the wind

68 articles, provisions which were to be observed by the contestants.

69 subscribed, signed.

72 [tyke, or like, dog, hound]

gaze-hound, a hound that hunts by sight and not by smell.

Venetian courtesan. In the 15th and 16th centuries, and probably at this period also, Venice was noted for its extreme dissoluteness. Cf *Much Ado*, 'If Cupid have not spent all his arrows in Venice.'

Paras 74—104

74. [to term me sometimes a brute myself. The King's 'quip' (ch xxvi 18) is still in De Vaux's mind]

75. brokest a lance, gave me a good hit—retort

[Marry A corruption of 'by St. Mary]

One must strike, etc., one has to hit hard to call forth thy wit

To the present gear, let us turn our attention to the business on hand

76 commissary, an officer who supplies provisions to an army See Ch xxiv 41.

80 [the amphibious republic, Venice; so called because the streets are canals] See Ch XI. para 20

81 school me no more, give me no more instructions or advice

84. ghittern, a kind of guitar, a stringed musical instrument

incognito, unknown (Lat)

85. unhappy officials, eunuchs.

rote, a stringed instrument played by turning a wheel. Lat. *rota*, a wheel Cf *Claucaer*, "Prologue, V. 237. "Well could he sing and play on a rote"

show their teeth, smile

bear burden, join in the chorus. Cor. of F *bourdain*, the chorus of a song

unnatural. The voice of eunuchs is shrill and peculiar It is neither a manly nor womanly voice.

93 [when he should, etc. Just when he should (be just) and merciful when he could (be so)]

95 [do not thou pride thyself, etc. There is an allusion to *1 Kings*, xx 11]

97 [to boot, in addition Earle enters into a lengthy discussion of this word It is probably of Anglo Saxon origin, but "when we come to examine authorities, there is great reason to hesitate before excluding the French language from a share in the production of this expression There are two contemporary verbs *bouter* and *boutre* with meanings not widely diverse from each other, in the sense of putting, to push, support, prop Hence we have *abut* and *buttress* And the old grammarian Palsgrave seems to imply this French derivation when he says "To boote in corsyng (horse-dealing), or chaunging one thyng

or another, gyue money or some other thyng above the thying. What wyll you boote bytwene my horse and yours?"—"Mettre, u bouler davantage."]

99 light, frivolous.

101 the glory, etc., he must be content for his reward only in being able to say that he selected a Plantagenet to be his lady love, and no more.

103 other reward, i e., to have his lady-love give him her heart as well as hand, i e., marry him

within his own degree, on a woman of his own rank in life

104. See the "Bloody Ve st," Fytte Second, ll 41 48.

CHAPTER XXVIII

ANALYSIS.

[Preparation for the judicial combat. The interview between the Grand Master and Conrad The champions enter the lists Each pronounces his vows and asserts his innocence. The encounter Defeat of Conrad who confesses his guilt. Discovery of the victor's indentify with the Prince Royal of Scotland. His betrothal to Edith The Soldan employs the Talisman to cure Conrad, but the Grand Master assassinates him. Terror of the concealed dwarf, Nectabanus, his disclosure of the murder to Saladin. Scene in the banqueting tent Execution of the Grand Master by Saladin's own hand Richard's desire for a personal encounter with Saladin in order to settle the disputed possession of Jerusalem. The Soldan's wise answer. The Earl of Huntingdon's marriage with Edith Saladin's wedding gift of the *Talisman*]

Motto.—The lines of the motto are taken from Gray's Pindaric ode, *The Bard*

the din bray One does not usually speak of a noise as braying, yet we find the same expression in *Paradise Lost*, vi 209 "arms on armour clashing brayed Horrible discord" lance to lance "This may be construed as an absolute clause, 'lance joining to lance,' or 'lance' and 'horse' may be regarded as in opposition with *din*," (*Bradshaw*.)

Gray Thomas Gray, (b 1716, d 1771), an English poet. In 1741 he wrote his *Ode to Eton College*, and in 1751 the *Elegy in a Country Churchyard* In 1757 he declined the laureateship *The Bard* was published in 1757.

Paras. 1-25.

1. the equal advantage, the sun would shine across the lists, and not directly in the eyes of one of the combatants and thus place him at a disadvantage.

mid encounter. The usual phrase is 'in midcareer. 'Encounter' is redundant, as we have the same signification expressed in 'meet.'

casements, windows with frames, opening on hinges
sponsors, or 'godfathers,' those who looked after the combatants and had to *answer* for their good faith.

3 timbrils, musical instruments resembling the tambourine.
seraglio, harem, womens' apartment. Lat. *serrare*, to lock up

[den Because they were closely cooped up like wild beats]
[the royal fair, the queen and her ladies.]

exquisite pleasure, etc Ladies, prompted by vanity, feel greater pleasure in being the observed rather than the observers.

5 concerned, because if Conrade were defeated it would lead to the discovery of their plot against Richard's life event, issue.

7 valiant and reverend He was a 'Soldier-priest,' hence these epithets even you though a priest.

11 Up, stand up He was kneeling before the confessor

12 I have confessed etc, I have told you my secrets too many a time already

13. stanchions, bars.

18 procrastination, etc By postponing what he should do, a man often loses his soul where, in this world or the next.

21. to this gear, to this business
foolery, absurd ceremony confession

23 according to the canon, according to the law of the Church.

22. [more scrupulous than orthodox. Conrad by his speech means that the Grand Master is himself so great a sinner that it is mere profanity his offering to grant another absolution to this the Grand Master replies that Conrad shows much religious scruple on the point, but that his assertion is not altogether according to the article of faith, which lays it down that the unworthiness of the minister does not invalidate the sacraments he administers]

otherwise . . . penitent: the implication is that most priests are wicked, and not what they appear to be.

[tents, dresses, from *tent*, a roll of lint employed in purifying a wound]

[shall we to this toy? Shall I hear your confession and grant you absolution? Toy=trifling matter,—foolish ceremony]

Paras 26—53

26 all augurs, etc, everything seems to forbode that this matter will end disastrously
revival, coming back to life.

27 bend, direct equal success,* equal chance of success.

29 What morning etc., What is the weather like outside.

32 tempered . . occasion, bedimmed the dazzling glare of the Eastern sun and thus made it favourable for you to see better.

34 in pure faintness etc., simply because he has no courage

strike him dead The Templar is afraid lest while dying a slow death, Conrade may divulge the whole plot, through qualms of conscience.

our sins common, our sins are are very much like each other's. They had both plotted together.

36. at all points, completely.

ominous despondence, gloomy forboding

widdersins, in a contrary direction to the course of the sun. A.S. *wither*, against, and *sunne*, the sun. Burton points out that among Mahomedans this is the correct turn to ensure good luck. Other nations mostly prefer the opposite direction

37 Evangelists, Matthew, Mark, Luke, and John, because they wrote the Evangel, or good news Gk *eu*, well, and *gelion*, news.

in knightly guise, armed as knights.

38 escapest not me, I will kill thee

made to horse, attempted to mount his horse

39 Here stands, etc., Cf. the *Lay of the Last Minstrel*, Canto V St. xix.

40 offered his body, etc., offered to prove it on his body, i.e., by judicial combat.

40 in reference . title, Montserrat=serrated or jagged mountain

serrated, like the teeth of a saw

rest See Chap. I. ii

40 [knightly in the midst of his shield "To wound an antagonist in the thigh, or leg, was reckoned contrary to the law of arms. In a tilt betwixt Gawain Michael, an English squire, and Joachim Cathore, a Frenchman, "they met at the speare poyntes rudely, the French squyer justed right pleasantly, the English man ran too lowe, for he strak the French depe into the high Wherewith the Erle of Buckingham was right sore displeased, and so were all the other lords, and sayde how it was shamefully done"—Scott's notes to the *Lay of the Last Minstrel*]

[Milan steel The artists of Milan were famous in the middle ages for their skill in armoury See *Marmion* Ct 1, St vi, and Scott's note *in loco*]

truncheon, staff

44 Azrael's seal, the stamp or look of death See Ch viii, 24.

45 oldest patriarch, Mathuselah, who is said to have lived 969 years Some of the Jewish patriarchs, according to the Bible, lived many more years than the brief span of life allotted to modern man

51. **acclamation**, shouts of welcome or praise "St. George for Merry England"

diapason, harmony, concord, produced by sounding a chord or whole octave of a musical instrument.

[**the Ethiopian may change his skin**. In allusion to *Jeremiah* xiii, 23 Implying that they *cannot*]

clerks, paists, who are clerks in Holy Orders.

for the impossibility, to prove that such a thing cannot happen

Paras 54-77.

54. **himself welcome**, will not believe she is a welcome guest of yours.

56 **flows . . . temperately**, Eastern people are more excitable etc.

the Book, the Koran.

bickering, flickering.

62 mistresses, ladies

Beauty . . . chivalry, the abstract for the concrete beautiful women knightly men

65 [at Sicily This use of, 'at' is not permissible It is to be found, however, in Southey's *Life of Nelson*, and some time back the *Indian Statesman* had the following passage Government have issued circulars to all the Local administrations directing them not to deport any European vagrants who may be very old or unable by disease, &c., to earn their bread at the Colonies to which they may be sent It is further reported that Hodgetts was never at Australia, and that he has no relative at the Colony"]

foul scorn, a disgrace.

[of abusing the advantage I possessed Bad English it should be *he* possessed]

67 **brook not**, would not permit me.

in articulo mortis, at the point of death (Latin)

69 **riddle was read**, puzzle was explained

70 [**Saint Ninian** A town and parish of Scotland 2 miles from Sterling Several battles have been fought in this parish. The first was between the Scottish followers of Wallace and the English, who were defeated, the second was the famous battle of Bannockburn, and the third was in which James III of Scotland was defeated and slain by his rebellious nobles.

Teutonic Knights, a religious military order, similar to the Templars and Hospitallers, founded in Palestine by the Duke of Suabia in 1190, and confirmed by Pope Celestine III. (1192). Napoleon abolished the order in 1809, but it still exists in Austria as a title of honour.

first light on, first clue to.

71 **wrote myself**, were.

72. **commodity**, bundle, parcel. So in Shakespeare. *1 Henry IV* 1. 2 93: "Such a commodity of warm slaves."

old iron and therefore rusty **Cumberland flint** A good variety of flint is met with in Cumberland

73 [Her royal kinsman's credulity In believing the Hermit of Engaddi's prophecy See Ch xxvi, 58.]

74 [the wind of prophecy hath chopped about, etc., What the Hermit read in the stars is now differently interpreted. Not Saladin but the Earl of Huntington was the person indicated by them] chopped, changed its direction speedily.

Paras. 78—115

78. [Arabesque. This is a term applied to a species of ornament, capricious fantastic, and imaginary, consisting of fruit, flowers, and other objects, to the exclusion in pure Arabesques, of the figures of animals, which religion forbade That the Arabians originated this sort of ornament is not the fact, it was known to, and practised by the ancients, at a very early period]

✓ **regout**, a dish of meat stewed and highly spiced

pilaus, rice cooked in meat broth and fat, and seasoned with plums, almonds, etc

[**mazers**, drinking-cups, bowls See Nares' *Glossary* for a very long note on this word *Mazer* is an Arabic word brought by the French from Algeria. See *Lord of the Isles*, Canto I]

79. **corresponding**, pertaining to the same subject.

80 **draw . . . futurity**, disclose future events

as a wild cat etc. Cf Shakespeare, *Henry V* L. ii 143 173

bodements, omens, pre-figurations

83 ["**Accipe hoc**" Latin take This The words are used in the Holy Sacrament, but the Templar uses them blasphemously,—striking his dagger into his comrade's heart as he utters them The assassination of the Marquis of Montserrat is a historical fact The following account of it, from *Besant and Palmer's 'Jerusalem'* p 410, puts the matter in a very different light from what we find it in Scott's pages "On the 29th of March, 1192, the Marquis of Montferrat was assassinated at Tyre, by two men as he was leaving the house of the bishop, where he had just been entertained at a repast The murderers were at once arrested and put to an ignominious death, not, however, until they had confessed that it was the King of England who had instigated them to the deed. Many attempts have been made by historians to clear King Richard's character from this foul blot and a letter purporting to come from the "Old Man of the Mountain" accepting the responsibility of the act is triumphantly appealed to The document in question is, however, a transparent forgery, and the unscrupulous character and savage brutality of the lion-hearted king afforded only too good reason for believing the dying testimony of the actual perpetrators of the crime At any rate Richard alone profited by it, and obtained possession of Tyre, which he subsequently made over to Count Henry of Champagne On the death of the Marquis, Richard again endeavoured to come to terms with Saladin, proposing to divide the country equally between the latter and himself, and to leave all Jerusalem and its fortifications in poss-

ession of the Muslims with the sole exception of the Church of the Holy Sepulchre"]

84. [Say'st thou? 'What is it thou sayest?']

87. Nor am I etc, I am no more a fool than is necessary for me to earn my livelihood.

88 [fanfare. A flourish of trumpets, a succession of lively notes in token of joy.]

91 [He who does on a disguise, etc, If a man assumes a certain character, his words and deeds should be in accordance with it]

92 single-hearted, truthful, sincere

94 the head of the Grand Master, etc [The following is the historical incident on which Scott has based his account of the beheading of the Templar by Saladin.—

"Amongst the prisoners at the battle of Tiberias June 1187 were the King himself, and his brother Godfrey, Odo, Lord of Jebeil, Count Humphrey, the Grand Masters of the Templars and Hospitalers together with many knights of both orders, and prince Renaud of Kerek, who was one of the first captured Saladin had sworn that if ever Renaud fell into his power he would slay him with his own hand, for he was incensed against him not only for his meditated attack upon Medinah, but because he had violated the truce and treacherously murdered some Egyptians who were passing by Shobek answering them by coarse jests upon Mahommed when they appealed to his honour and the article of peace The Sultan was sitting in the threshold of his tent, which was not yet completely set up, and the captives were arrayed before him one by one. When King Guy was brought out he courteously invited him to sit down by his side and preceiving Renaud immediately after, he made him sit down beside the King and commenced upbraiding him with his former breach of faith and with his attempt upon the sanctuary of Medinah. Renaud excused himself saying, through the interpreter "that he had only acted after the manner of princes" At this moment the king gave signs of being greatly distressed by thirst, and Saladin ordered ice sherbet to be brought for his refreshment. Having quenched his own thirst, the king handed the cup to Renaud; but as the latter raised it to his lips, Saladin exclaimed, "Thou hast given him to drink, not I" This sentence was equivalent to Renaud's death knell for Saladin thereby disclaimed the obligation he would have been under (according to the laws of Arab war fare) to spare the life of a captive who had eaten or drunk with him As soon as the tent was pitched the Sultan again ordered Renaud to be brought before him, and told him he was "going to help Mohammed against him this time" He then gave the Prince of Kerek one last chance for his life, offering to spare him if he would embrace Islam Renaud, whatever his other faults, was no coward, and as he returned a proud refusal to the offer, Saladin smote him to the ground, and commanded the attendants to cut off his head The order was promptly executed, and the reeking corpse was dragged by the feet to

where the king was standing. The latter who had witnessed the incident, made sure that his own turn was to follow next, and he could not conceal his agitation, but Saladin assured him that he had no cause to fear, that "it was not the custom amongst his people for one king to injure or insult another, and that Renaud had only met his fate which all such traitors deserved." Besant and Palmer's *Jerusalem*, pp 379, 380]

90 **the Maronites** A name which has been insensibly transferred from a hermit to a monastery, from a monastery to a nation Maron, a saint or savage of the fifth century, displayed his religious madness in Syria the rival cities of Apamea and Emesa disputed his relics, a stately church was erected on his tomb, and six hundred of his disciples united their solitary cells on the bank of the Orontes. The humble nation of the Maronites has survived the empire of Constantinople, and they still enjoy, under their Turkish masters, a free religion, and a mitigated servitude Their country extends from the ridge of mount Libanus to the shores of Tripoli, and the gradual descent affords, in a narrow space, each variety of soil and climate from the Holy Cedars, erect under the weight of snow, to the vine, the mulberry, and the olive trees of the fruitful valley—*Gibbon* Ch xlvii.]

99 **frightened into concealment**, so frightened as to make him hide himself

101 [not to break. . reed *Isaiah*, xlii, 2] not to crush a helpless man "A bruised reed shall he not break, and the smoking flax, shall he not quench"]

105 **brand of inhospitality**, the disgrace of being charged with inhospitality

carcass Used in contempt

110 **stocks and stones** A *stock* is anything *stuck* in the ground, hence an image placed in the ground

graven images The making of these is strictly forbidden to the Mahomedans

III **grinded, blunted**

112 [when the herdsman, etc *Matthew*, xviii 12, 13 *John*, x 11—16]

115 [**Talisman** (From the Arabic, dual of the noun *telesm*, Gr *telesma*, in the sense of an astrological wonder, or effect of the stars) Among the Eastern nations, a figure cut in metal, stone, &c., supposed to have been made with particular ceremonies, and under particular astrological circumstances, and possess various virtues, but chiefly that of averting disease or violent death from the wearer]

QUESTION PAPERS ON THE TALISMAN.

I

- i (a) What is the basis of the *Talisman*?
- (b) Which of the personages in the tale are historical and which fictitious?
- (c) Give a historical account of the Crusade during which the events in the text are supposed to have happened.
- ii Contrast the characters of Richard and Saladin
- iii Give a brief account of what took place from the time the Duke of Austria left his banqueting tent until his return to it.
- iv What allusions are contained in the following passages?
 - (1) 'Richard Plantagenet was one of those, who, in Iago's words, would not serve God because it was the devil who bade him'
 - (2) 'Know that he is strong to execute the will of his master as Rustan of Zablestan'
 - (3) 'The period preceded that when the grasping ambition of Edward I gave a deadly and envenomed character to the wars betwixt the two nations'
 - (4) 'These horses are of the breed called the Winged, equal in speed to aught excepting the Borak of the Prophet'
 - (5) 'He looked around anxiously, as if, like the patriarch of old, though from very different circumstances, he was expecting some ram caught in a thicket—some substitution for the sacrifice, which his comrade proposed to offer, not to the Supreme Being, but to the Moloch of their own ambition'
 - (6) 'The destroying angel hath stood still, as of old by the threshing floor of Araunah the Jebusite'
 - (7) 'Whose ashes must yet be flung into Tophet'
 - (8) 'Waiting life from the touch of a Prometheus'
- v. Explain and give the context of.—
 - (1) "Yet and but," said the Templar, "are words for fools, wise men neither hesitate nor retract, they resolve and they execute"
 - (2) "Peace thou!" replied the Marquis, "there is a revealing demon abroad, which may report, amongst other tidings, how far thou dost carry the motto of thy order—'Feriatur Leo.'"
 - (3) The Templar started like a steed who sees a lion under a bush, beside the pathway, yet instantly recovered, and to hide, perhaps, his confusion, raised the goblet to his lips, but those lips never touched that goblet's rim.

vi What ancient superstitions and myths are alluded to in the following?—

(a) There is a twinkle in the star of thy nativity

(b) Tales of magic and of necromancy were the learning of the period

(c) The popular creed concerning gnomes

(d) Thou art king Arthur of Britain whom the faunes stole away from the field of Avalon

(e) To come between the dragon and his wrath.

vii Write down what you know about —

(1) The cruel Zohauk. (2) The Council of Clermont.

(3) Albeick Mortemar (4) Prester John (5) Blondel.

(6) Lusignan (7) The Siege of Acre

viii (a) Explain the following sentences and phrases —

(1) 'There is but one risk—that he might mistake the words *En arriere* for *En avant*, and lead us back to Paris instead of marching to Jerusalem.'

(2) 'Down with Mahound and Termagaunt!'

(3) 'I vow to Saint George he is a stag of ten tynes!'

(4) 'I am no great reveller, as is well known to your Majesty, and seldom exchange steed and buff for velvet and gold.'

(5) 'Satan is strong with you and prompts thee to leasing'

(6) 'Conrade of Montserrat is held a good lance'

(7) Letters of credence 8 Kyrie Eleison

(b) Give the meaning and derivation of the following words — Mangonel, suzerain, popinjay, castrametation, automaton, costards, bodkins, orvietan, protocol, punctilio, pique.

(c) Annotate — Morrice dancing, Charegite, Kebla, missal, crescent, largesses, lelies, jerrid, muezzins, fakir marabout, Caaba

(d) Distinguish between *misbeliever* and *unbeliever*, *palmer* and *pilgrim*, *discipline* and *a discipline*, *stepson* and *son-in law*, *impeach* and *accuse* — C M B

II

1 (a) Scott in his Introduction to the *Talisman* says, "I had already brought upon the field Him of the Lion Heart"

To what does he refer? How does the work to which he alludes differ from the *Talisman* in its treatment of *Cœur de Lion*?

(b) Again, Scott says, "Most of the incidents introduced in the following tale are *fictional*, *reality*, where it exists, is only retained in the characters of the piece" Illustrate this

ii Mention briefly the chief characters in the *Talisman* with the respective parts they play, also name the chief events and the localities in which they took place

iii. Give the meaning and context of —

(1) "The wind of prophecy hath chopped about and sits

idest cut of all"

whship come to see Richard

(4.) "*Accipe hoc.*"

iv. Explain —

(1.) Wealed with the blows of the discipline

(2.) The signet of Giaour.

(3.) The subordinate and limited virtue.

(4.) The free masonry of love.

(5.) The Moloch of their own ambition

(6.) "Silence De Vaux, be not so broad I pray thee."

v. What do you know of *Henry the Stern*, *The Hospitallers*; *Godfrey of Bouillon*; *The language of Ome*?

vi (a.) Give the meaning, and, where necessary, the derivation of — *Chattell*, *lambs-wool*, *tetchiness*, *beshrew*, *sardonic*, *hose*, *gramarye*, *jot*

(b.) Distinguish between '*vial*' and '*viol*'; '*contemptible*' and '*contemptuous*', '*confident*' and '*confidant*', '*lists*' (verb and noun).

(c.) In what peculiar or obsolete sense does Scott use each of the following words? Give their modern meanings — *Tale*, *aspect*, *issue*, *coil*, *touching*, *presently* — C. M. B.

III.

(CHAPTER I — VII)

i. Write out the substance of the song of '*Ahriman*.'

ii. Who were Hamaku, Sheerkohf, and Sir Kenneth? Under what other names do they appear in the *Talisman* and what parts do they respectively play?

iii. What do you gather from the first seven chapters to have been the position of ladies in the days of Chivalry?

iv. Explain carefully the italicised portion of the following —

1 The Emir was in the *very flower* of his age.

2 His nose was *Grecian*

3 I was *hardly pinched*

4. I love friendly deeds better than *fair words*

5 An austere expression of *ascetic gloom*.

6 A *striking contrast*

7 The *noted precedent*.

8 An *impartial spirit*.

9 Do they *hold me* dead already.

10. *This gear* must be amended

v (a.) What is there peculiar, from a modern point of view, in the application of the italicised words —

1 The *ardour* of noon was now passed

2 Methinks you deal *unequally* by your companion

3 *Know*, Saracen, since such is thy *style*

4. One of strange *conditions* at intervals

5 The goodness of his *harness* alone saved me

6 The procession for the third time *surrounded* the chapel

(b.) Bring out the force of the preposition in —

1 The harp was swept *to* the heroism of one who, &c,

2 *For* the ladies I am no great reveller, &c.,

3 He had been distinguished *from* his military conduct.

4 The most wretched of earthly sinners, *with* him, who should think himself the most honoured, &c.

vi Criticise the following —

1 Such as Eblis are his descendants of Kurdistan

2 War yet gave occasion for display of good faith,

3 Kenneth's heart throbbed like a bird that would burst from its cage

4 At the lapse of the space of time which we have noticed a shrill whistle was heard.

5 Our choicest beauties are waiting upon the Queen's Majesty to a pilgrimage to the convent of Engaddi

6 The rod of the prophet Haroun which devoured all other rods when transformed into snakes before the King of Pharaoh

vii. What are the allusions in?—

1. Pity, not altogether unmingled with contempt, to which, perhaps, it is as nearly akin as it is said to be to love.

2 I hope our Lion Richard will not be like the lion in the minstrel fable

3. The very desert when Satan had been rebuked for demanding homage

4. The exhausted patience of his subjects caused some to raise up the scimitar of resistance like the valiant Blacksmith and the victorious Feridoun

5 The camel, driver of Mecca.

(6 The seven oceans which environ the earth

viii (a) Give the meaning and derivation of —

Varlet, *necromancy*, *gentles*, *gibe*, *host* (ecclesiastical term) *astutious*, *vert* and *venison*

(b) Distinguish between —

1 *Illusory* and *Elusory*

2 *Relic* and *Rélict*

3 *Earthy* and *Earthly*

4 *Eminent* and *Imminent*

5 *Fain* and *Feign*

6 *Fleshy* and *Fleshly*,

7 *Contemned* and *Condemned*

8 *Complaisance* and *Compliance*.—C M B

IV

1 Give the dates of Sir W Scott's birth and death Name his chief and poetical and prose works State why the series of Novels written by him has received the appellation of 'Waveley.'

ii It has been said that in power of description Scott was unequalled—certainly never surpassed—his landscapes, his characters and situations are all real delineations

Choose from the *Talisman* one *Landscape* scene, one *character* and one *situation* which in your opinion would best justify this eulogy, and briefly reproduce them in your own words

iii. As an exercise in composition —(1) Relate the story of *The Bloody Vest*, (2) Apply its leading positions to the plot of the *Talisman*.

iv. "Scott's diction was proverbially careless and incorrect." —If you think that the specimens given below justify the criticism, make the necessary alterations and re-write them

I She had perhaps said more, having some touch of the temper of that house, which deriving their name and cognizance from the lowly broom, assumed as an emblem of humility, were perhaps one of the proudest families that ever ruled in England.

2. That Richard should consent to her (Edith's) receiving a letter from an infidel lover, by the hands of one of such disproportioned rank, are either of them circumstances equally incredible,

3 Sir Kenneth was a knight so gentle and honourable so highly accomplished, as her imagination at least suggested, together with the strictest feelings of what was due to himself and to her, that however constrained her attitude might be while receiving his adoration, like the image of some deity, who is neither supposed to feel nor to reply to the homage of its votaries, still the idol feared that to step prematurely from her pedestal would be to degrade herself in the eyes of her devoted worshipper.

N. B.—Note that in answering this question, the examinee should first point out the particular word or words or phrase to which he takes exception, secondly state the reason of his taking exception, and thirdly re write the whole with corrections —C C F.

V.

1. "When Sir Walter Scott died, and critics were commenting on his works, one of the best criticisms was to this effect — 'Shakspeare builds up his characters from within to without. Their coats, dresses, and external paraphernalia of any kind are the last things about which he gives any indication, whereas Sir Walter commences from without, and his heroes or heroien are greatly connected in your mind with their outside paraphernalia. There was some little truth in this, though I think it was much too severe on Sir Walter.'"—Sir Arther Helps, *Realma*, Chapter xvii, ii 274

Briefly state and defend your opinion as to how far the above criticism is borne out by this Romance

ii. Give the meaning of the following expressions, adding short notes on the derivation and history of those printed in italics —

An acolyte, a cap of maintenance, lions passant, an alan, samite, a diapason, Kyrie Elieson, lauds, *sardonic*, *orveigne*, *gaze-hound*, *bandy-legs*, *cynical*

iii. Explain the allusions to historical events in —

a. He described the miseries imposed on the Christians in colours scarce inferior to those employed at the Council of Clermont by the Hermit Peter

b Search for the ruby carcanet which was part of the King of Cyprus' ransom;

c The destroying angel hath stood still, as of old by the threshing floor of Araunah the Jebusite;

d All this you have done by your royal treaty with our sovereign at Canterbury,

and the allusions to other parts of the Romance itself in —

e O Ilderim, thy waking thoughts are yet as vain as those which are wheeling their giddy dance through thy sleeping brain, but the trumpet shall be heard, and the dream shall be dissolved

f You would not then wear the bloody night-gear for his sake?

iv. What anachronisms does Scott fall into with regard to *a* Sarbacanes, *b* Guy Lusignan, and *c* the Teutonic Knights?

v ———All my long arrear of honour lost,
Heap'd up in youth, and hoarded up for age.
Hath Honour's fountain then sucked up the stream?
He hath—and hooting boys may barefoot pass,
And gather pebbles from the naked ford

a Write the meaning of this passage without using any figure

b Name its author and state when he lived

c Show its fitness to be the motto of the chapter at the head of which it stands

vi State very briefly what may be gathered from this Tale concerning the customs or rules of Chivalry with regard to;—

a The mode of challenging an enemy

b The mode of conducting a judicial combat.

c The sign for terminating a tournament.

vii Explain —

a Why Conrade pitched up on Sir Kenneth as the messenger to the Hermit.

(*b*) What the motives of the Templar were in wishing to assassinate Richard

(*c*) How it happened that the Charegite did not perceive the Ethiopian watching him as he made his way toward the King

(*d*) Why, if Richard had caused the death of Sir Kenneth, 'he would have wished it undone had it cost him his life.'

viii State in as few words as possible the part taken in the development of the Story by Calista and Abdallah el Hadgi respectively.

ix Give, in the form of an autobiography, supposed to be written in after years, an account of the part played by Theodorick in the whole course of these events, beginning with his visit to the camp

x Annotate the following passages, naming the speaker of each, stating the connection in which each was spoken, and explaining any difficulties that it contains.—

(a) 'I dare not call myself older than an hundred revolutions of the Hegira.'

(b) 'When the rich carpet is soiled, the fool pointeth to the stain,—the wise man covers it with his mantle.'

(c) 'The misproud and amphibious catiff puts the monk upon me, but, Longsword, we will let it pass, a punctilio must not lose Christendom the services of these experienced lances.'

- xi. 'I restore,' says my master, 'the garment I've worn,
And I claim of the Princess to don it in turn,
For its stains and its rents she should prize it the more
Since by shame 'tis unsullied, though crimsoned with gore'
(a) Paraphrase this, using the indirect form.
(b) Mark the scansion of the first two lines.
(c) Who was the speaker's master, and who the Princess that he speaks of?

xii. Write an imaginary conversation supposed to be held at the Diamond of the Desert between Thomas de Vaux, the Grand Master of the Templars and the Marquis of Montserrat on the evening before the combat.

Sir Thomas may be supposed to meet the other two as he is returning through the camp after his visit to Sir Kenneth.—W M

[Note—With regard to Q i, of No v JABEZ a writer in *Notes and Queries*, asks in May 1875 (some three years after the paper was set,—

"Who was the critic whose deliverance is here quoted? If Coleridge, Sir A. Helps has misconceived the criticism, which was intended to convey by a strong antithesis the fact that Shakspeare lets his characters develop themselves, as occasion demands, from his own integral intuition of them, while Scott manipulates with them upon a pre arranged plan thus contrasting the synthesis of the one with the analysis and composition of the other But I incline to the belief that Sir A. Helps had Carlyle in mind, who thus writes of the two great romancers—

"Who might say in a short word, which means a long matter, that your Shakspeare fashions his characters from the heart outwards; your Scott fashions them from the skin inwards, never getting near the heart of them"—*Miscellanies*, Vol iv, p 153, ed 1847.

But this criticism has no more to do with "coats, dresses, and external paraphernalia," than St Paul's "inner man" has to do with the stomach']

(UNIVERSITY PAPER, 1897)

- I. (1) Write out, in tree parallel columns, salient points in the character of (a) Sheerkohf, (b) Adonbec, (c) Saladin
(2) Compare these three sets of salient points with one another, and, from your comparison, discuss the skill (or want of skill) with which the Talisman is written.

II. (1.) Who are described as (a) the Ulysses, and (b) the Achilles of the Crusade? Discuss the propriety of the epithets

(2.) Who are described as

(a)—The Teutonic wine-skin

(b)—Dickon of the broom.

(c)—The Island mastiff.

(d)—The fox William

(e)—A misproud and amphibious caitiff

(f)—A marmozet of a Marquis.

Explain in each case the circumstances which gave rise to these appellations.

III. Write explanatory notes on the italicised words and expressions in the following passages —

(1) "All this internal chain of *feudal dependence* is artificial and *sophisticated*, and I would rather hold the *baton* of my poor *marquisate* with a firm grip and wield it after my pleasure, than the *sceptre* of a monarch, to be in effect restrained and curbed by the will of as many proud *feudal barons* as hold land under the *Assize of Jerusalem*."

(2) "What, thou canst not yet *digest* that *quip of the mule*? Wash it down with a brimming flagon, man, or thou wilt *choke upon it*—Why, so—*well pulled*!—and now I tell thee, thou art a soldier as well as I, and we must *brook* each other's *jests in the hall*, as each other's *blows in the tourney*."

IV (1) Explain the following proverbs, and state the connection in which they are used:—

(a)—List to a Frank, and hear a fable.

(b)—The sick chamber of the patient is the kingdom of the physician

(c)—Many a one comes for wool and goes back shorn

(2.) Explain accurately the meaning of the following passages —

(a)—Hardly, I fear, shall I find one with a cross-edged shoulder who will exchange with me the cast of jerrid

(b)—Who can refuse forgiveness to Richard, provided Richard can obtain forgiveness from the king?

(c)—We cannot hope to prosper upon the land, and we have only to quarrel with the amphibious republic to lose the means of retreat by sea.

(d)—By the mass, I think thou would'st, wench, and beat him to boot, for there never breathed a truer Plantagenet than thou.

V Define,—(1) a Dromond,—(2) a Santon of the desert,—(3) the Diamond of the Desert,—(4) a Charegite,—(5) a Turk of tenpence,—(6) an abacus,—(7) a wrest,—(8) a Stradiot,—(9) a protocol of the council,—(10) a child's diggill,—(11) mangonel,—(12) c stards.—G W

